Jagmandarlal Jaini Memorial Series, Vol. V.

THE SACRED BOOKS OF THE JAINAS

Vol. IX.

N I Y A M S A R A

(The Perfect Law)

BY

SHRI KUNDA KUNDA ĀCHĀRYA

The original text in Prakrit, with its Samskrit renderings, translation, exhaustive commentaries, and an introduction, in English,

BY

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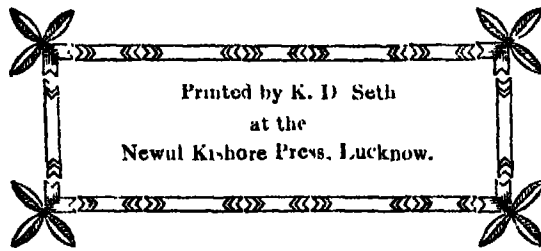
PUBLISHER'S NOTE.

Language fails me when I think of asking the indulgence of the expectant readers, and the learned translator and commentator of this work, to pardon the unpardonable delay in bringing out this book.

Unusual delays are always ascribable to unusual causes. I am not a publisher either by choice, or by profession. The responsibility has been forced upon me by circumstances; and nobody realises more severely and sorely than I do, how very unfitted I am for the discharge of the duties expected of a publisher.

My explanation, good, bad, or indifferent, is that in March 1929 I accepted a Judgeship in the High Court at Bikaner, Rajputana, and it was only during the intervals of leisure that I could attend to the revision and proof-passing of Niyamsāra. I resigned the post on the 30th September 1930, returned to Lucknow in October, and in November Dr. Sir Moti Sagar, Kt., LL.D., who had been my intimate friend since early boyhood, suddenly died at Lahore, and having been invited to take up the legal work pending in his office I felt compelled to accept the task. The extremely complicated and highly responsible nature of the work left me little time for anything else. The holidays in this month have enabled me to return to Ajitashram and to pen this note.

For such mistakes, inaccuracies and omissions, also, as may have escaped detection I have to crave the indulgence of the generous readers, and the author.

I cannot conclude this note without placing on record my gratitude to Jaina-Dharma-Bhushan Brahmachari Sital Prasada Ji, who has helped me constantly with advice, suggestions, and general assistance, in all details, great or small, relating to the publication of this, the 9th volume of the Sacred Books of the Jainas.

AJITASHRAM, LUCKNOW, *The 31st May 1931.*

AJIT PRASADA,
Advocate, Lucknow.

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Errata.

Page 5 Line 28 Read Worldly for wordly. (In Introduction).

,,	9	,,	12	,,	मद्दी for मैद्दा
,,	25	,,	24	,,	Affect for effect.
		,,	28	,,	Discontented for discontent.
,,	27	,,	32	,,	Nucleus for nucles.
,,	29	,,	16	,,	'Free' between conviction and from.
,,	68	,,	27	,,	".This" for ", Such."
,,	72	,,	10	,,	".This" for " it is."
,,	76	,,	19		Omit 'a' between "of" and "self-meditation."

INTRODUCTION.

Niyamsàra is one of the most renowned Adhyatmic works of Shri Kund Kunda Ácharya. He was the preceptor of Shri Uma Swami, the renowned author of Shri Tatwartha Dhigama Sútra.

The Sanskrit commentary of Niyamsàra was written by Shri Padma Prabha Maldhari Deva, who appears to have lived about 1000 A. D. He was preceded by Shri Amrit Chandra Acharya, who wrote Sanskrit commentaries on Panchastikaya, Pravachansara and Samayasara, the great monumental works on Jaina metaphysics by Shri Kund Kunda Acharya. Padma Prabha has frequently quoted and referred to some of the verses of Amrit Chandra in his commentary on Niyamsara.

In 1912 a lucid Commentary with learned explanatory notes was written in Hindi by Jaina Dharma Bhushan Brahmachari Sital Prasadaji. No other Commentary in Hindi is available.

In 1928, the said Brahmachariji, at the request of the local Jainas passed the rainy season at Rohtak and stayed there from the 30th June to the 12th November. It was through his kind persuation and encouragement, that the English translation of this work was undertaken and finished by me. The translation and commentaries were written under direct and immediate supervision of Brahmachariji.

The treatise is named Niyamsàra, because it deals with the path of liberation, which is Right Belief, Right Knowledge and Right Conduct, the three jewels of faith combined. The word Niyama literally means, "rule or law," and Sàra means "the right." Niyamsàra thus signifies the Right Rule, *i. e.*, the true and indispensable law for the attainment of liberation.

The sole object and the whole gist of this treatise is to show that the all-pure, all-conscious, all-blissful and self-absorbed soul alone is the Siddha, a perfect soul. If a soul is in bondage with karmic matter, *i. e.*, if it has any connection, whatsoever, with the Non-Soul, it is imperfect, and under delusion. It is imperfection or

delusion which is accountable for the continuance of transmigrations, and experiences of pain and pleasure. In order to obtain liberation, perfection, eternal beautitude, a soul must get rid of all connection with the Non-self. When this connection with the Non-self is completely severed, Siddha-pada, Perfection, is attained.

Right Belief, Right Knowledge, and Right Conduct have been dealt with, from two points of view, the real and the practical.

The real is the only sure and direct path; while the practical is an auxiliary cause to the attainment of the real. Real path of liberation is absorption in the self.

Attachment and aversion, which include all passionate thought activities, are the main cause of karmic bondage, while non-attachment, or pure thought activity leads to freedom from bondage.

1. Practical Right Belief is a true and firm belief in Apta, the all-accomplished, all-knowing, source of all knowledge, in the Agama. the Scripture, the written discourse, which first flowed from the omniscient, and in the Tattvas, the principles or categories.

The Apta must have three special characteristics :—

(*a*) Freedom from all defects such as hunger, fear, anger, delusion, (*b*) Omniscience and (*c*) non-volitional propagation of truth. Such are the Arhats, the adorable Lords, of whom the most prominent are the twenty-four Tirthankaras.

Agama is the scripture composed by the highly learned and spiritually advanced saints from discourses which flowed from the Arhats. These scriptures are faultless and free from the flaw of inconsistency.

Tattvas, the principles categories or substances are seven, (1) Jiva, soul, (2) Ajiva, non-soul, (3) Asrava, inflow, (4) Bandha bondage, (5) Samvara, the check of inflow, (6) Nirjarà the shedding of previously bound up Karmas, and (7) Moksha, liberation from all Karmic contact.

All that exists is included in one or other of the two principles, soul and non-soul. While a man is alive, it is the soul in his body which perceives and knows all objects; A body without soul is incapable of perceiving or knowing anything. Material objects such as a pen, table or chair can not feel or know anything. They are unconscious or inaminate substances.

I. The soul. It is the only conscious substance. Looked at from the real point of view even a mundane soul is pure, peaceful, all-knowing and all-blissful; It is potentially so. From the practical point of view such a soul experiences various kinds of pain and pleasure in different conditions of life.

II. The Non-soul. It comprises the other five real and independent substances, which, taken together with the soul, make up the six (Dravyas) substances.

(1) (Pudgala) "matter" is the most prominent, and plays a very important part in the amphitheatre of the universe. The special attributes of matter-substance (pudgala) are touch, taste, smell, and colour. It exists either in the form of atoms or of molecules. Only gross molecules are cognizable by the senses; fine, electric and karmic molecules which compose the electric and the karmic bodies of all mundane souls are not cognizable by the senses.

(2) Dharma Dravya. "Medium of motion" is a single, immaterial substance, pervading throughout the whole of the universe. It is essentially an auxiliary cause of motion for soul and matter.

(3) Adharma Dravya. "Medium of rest" is also a single immaterial substance, pervading throughout the whole universe. It is also an essentially auxiliary cause of rest for soul and matter.

(4) *Âkâsha* Dravya. "Space" is a single infinite immaterial substance. Its function is to give place to all substances.

(5) Kâla Dravya "Time" is an immaterial substance. It is an auxiliary cause of bringing about modifications in all substances.

III & IV. "Inflow" (asrava) and "Bondage (Bandha)."

Every mundane soul has a karmic body, formed of karmic molecules. The universe is full of karmic molecules. Inflow of these molecules towards the soul, caused by its own vibratory activities, through mind, speech, and body, is called àsrava. When these molecules are so attracted towards the soul, they are assimilated in the existing karmic body. The causes of assimilation or bondage are the soul's vibratory activities and passions. This process is known as bandha (bondage). The processes of Inflow and Bondage of Karmic matter go on simultaneously. The main auxiliary causes of both of them are :—

(*a*) Wrong belief (Mithyatva).
(*b*) Vow-lessness (Avirati).

(*c*) Passions (Kashàya).

(*d*) Soul's vibratory activities (Yoga).

V. Samvara. "Checking of Inflow" and "Bondage of Karmic" molecules, is called Samvara (Stoppage).

The main auxiliary causes of stopping the inflow and bondage of karmic molecules are :—

(*a*) Right belief.

(*b*) Observance of vows.

(*c*) Passionlessness.

(*d*) Restraint of soul's vibratory activities.

VI. Nirjarà. "The shedding of karmas" already bound with a soul, at maturity, or prematurely, is called Nirjarà. The premature shedding of karmas is caused by pure thought-activities, brought about by the practice of right kind of austerities. The shedding on *maturity is a natural and automatic process.*

Moksha. "Liberation" is freedom from all karmic matter as a result of the non-existence of the cause of bondage and the shedding off of all karmas previously bound. It is the state of a Siddha, the condition of perfection.

Continuous devotion to Apta, study of the scriptures, and meditation of the seven principles, cause the subsidence of wrong belief (mithyatva) and of the four error-feeding passions (anantànubandhi kashàya) and as a consequence the real right belief which is an attribute of the soul, shines forth in its true splendour. At this stage the right believer is fully convinced of the true and pure nature of his own soul, and this is Real Right belief.

RIGHT KNOWLEDGE.

I. Practical Right Knowledge is the acquisition of the detailed knowledge of all the seven principles explained above, with the help of the Jaina scriptures. This Right-knowledge must be free from three main defects (*a*) doubt (Samashaya), (*b*) Perversity (Viparyaya) and (*c*) Indefiniteness (anadhyavasàya). It reveals the complete and precise nature of things.

II. Real Right knowledge is to know the true and real nature of the soul as quite distinct from all other non-soul substances.

Constant contemplation of, and unflinching devotion to, the subject matter of practical right knowledge is an auxiliary cause to the attainment of Real Right Knowledge.

RIGHT CONDUCT.

A right believer, who has fully realised the true and real nature of his own soul, and is bent upon getting rid of the karmic filth which is in bondage with his soul, tries to follow Right Conduct. His main object in doing so, is to be free from attachment and aversion, and from all impure thought-activities and to attain the condition of equanimity.

Practical right conduct consists in observing the following five vows:—

(*a*) Ahimsa ... refraining from doing injury.
(*b*) Satya ... refraining from falsehood.
(*c*) Asteya ... refraining from theft.
(*d*) Brahmacharya ... Chastity, purity.
(*e*) Aparigraha ... Non-attachment.

This practical right conduct can be observed either partially or fully. Laymen observe it partially, while those who observe it fully are saints. Partial observance is merely a stepping stone to the conduct of a saint, without following which it is not possible to advance spiritually and to ultimately liberate the soul from karmic bondage.

A layman is required to follow the seven supplementary vows also, as they are helpful in the proper observance of the first five.

Out of these seven, the following three are called Gunavratas (multiplicative vows) because they raise the value of the five vows multifold.

Dig-Vrata, a life-long vow to limit worldly activities to fixed points in all the 10 directions, North, South, East, West, North-east, North-west, South-east, South-west, above and below.

Desha-Vrata, a vow to limit wordly activity for a fixed period "only."

Anartha-Danda Vrata. Taking a vow not to commit purposeless sin. It is of five kinds :—

(*a*) Apa-Dhyana, thinking ill of others.
(*b*) Papodesha, Preaching evil of others.
(*c*) Pramada-charya. Inconsiderate conduct, such as uselessly breaking the boughs of trees.
(*d*) Himsa-dan, preparing or supplying instruments of attack.
(*e*) Dushruti, Reading or listening to improper literature.

The remaining four are the following Shiksha Vratas or disciplinary vows; so called because they are preparatory to the discipline of an ascetic's life:—

Sāmāyika:—Taking a vow to devote a fixed period every day, once, twice, or three times, at sunrise, sunset and noon to the contemplation of the self for spiritual advancement.

Proshadhopvâsa. Taking a vow to fast on four days of the month, i. e., the two Ashtamis and the two Chaturdashis.

Bhogopobhoga Parimana. Taking a vow every day to limit one's enjoyment of consumeable and non-consumeable things.

Atithi-Samvibhaga. Taking a vow to take one's food only after feeding ascetics or others, with a part of it.

The following eleven stages of spiritual progress have been laid down for a layman.

1. Darshana Pratimā. A layman who entertains right belief, and follows the five main vows to a limited extent is classed in this stage.

2. Vrata-Pratimā. In this stage he observes the five main vows to a limited extent (anuvratas), without transgression and follows the seven supplementary vows.

3. Sâmāyika Pratimā. In this stage he practises faultless contemplation regularly, three times, in the morning, at midday and in the evening, at least for about 48 minutes every time.

4. Proshadhopavāsa Pratimā. In this stage, he observes a fast faultlessly, on the 8th and 14th days of the fortnight.

5. Sachitta Tyāga Pratimā. In this stage he does not take animate water and vegetable, etc.

6. Ratri-Bhukta Tyaga Pratimā. He does not take or give food or drink at night.

7. Brahmacharya Pratimā. He gives up sexual intercourse even with his wife.

8. Arambha Tyāga Pratimā. He gives up all profession and all means of earning money and all wordly occupations.

9. Parigraha-Tyāga Pratimā. He gives up all desire for objects of the world and abandons all property except a very few limited number of clothes and utensils.

10. Anumati-Tyāga Pratimā. He would not even offer advice on any worldly matter.

11. Uddishta-Tyāga Pratimā. In this stage he would not accept food which is prepared particularly for him. He will only accept food which is respectfully offered by a house-holder at the time when he goes out for food. One following the discipline of this stage may be—

(*a*) Kshullaka, who keeps a small sheet of cloth not sufficiently long to cover his whole body and a small loin cloth (langoti), and dines in a dish, or

(*b*) Ailaka, who wears only a small loin-cloth (langoti) and dines off his hands.

They both carry a bowl of water for cleaning the body and peacock-feathers brush for harmlessly removing insects.

Every Jaina house-holder is ordinarily required to perform the following six daily duties.

1. Deva-Puja. Worship of the Arhats, the adorables.
2. Guru Bhakti. *Devotion to the gurus or preceptor-saints.*
3. Svadhyaya. Study of the scriptures.
4. Samyaṃa. Control of the five senses and the mind. In practising Samyama, it is necessary to renounce certain objects of enjoyments with the idea of self-control.
5. Tapa. Austerities such as meditating upon the nature of soul, every morning and evening, for a fixed time.
6. Dana or Charity. Giving of (*a*) food, (*b*) knowledge, (*c*) medicine, or (*d*) protection.

As soon as an Ailaka is able to subdue his passions, and regards himself as above passion and emotion, like an infant he discards that small langoti also, becomes a nirgrantha, a naked saint, without any possession, whatsoever, except the bowl for carrying water, for cleaning, but not bathing the body and the peacock feathers brush for carefully removing insects. He may keep scriptures as well for daily study.

A saint while observing the five great vows fully and without any transmigration, has to observe the following eight rules of Conduct also:—

I. Five kinds of caution, (Samiti).

(*a*) Iryā Samiti Proper care in walking.
(*b*) Bhāsha Samiti, proper care in speaking.
(*c*) Eshnā Samiti, proper care in eating.
(*d*) Adānā-Nikshepa Samīti, Proper care in lifting and placing the bowl, etc.
(*e*) Utsarga Samiti, proper care while attending calls of nature.

II. Three kinds of Restraint (Gupti), (*a*) of mind, (*b*) of word, (*c*) of body.

These eight rules of conduct taken together with the five vows make the thirteen rules of practical right conduct laid down for a saint.

In dealing with the six essential duties from the real point of view, the author has used the word Avashyaka in its etymological sense. Avasha, means independent; and Avashyaka Karma means independent action. Independent action signifies the idea that the soul of a saint in meditation, is not dependent upon any other thought activity except its own pure and real nature. This is only possible in the condition of self-absorption, when a saint is free from all foreign thought activities.

From the practical point of view, they may be briefly described as follows :—

1. Pratikramana; Repentence means the statement of the sins and transgressions committed by a saint, during the performance of his daily routine; and making penance for them.

2. Pratyākayāna. Renunciation means resolving to avoid particular thought-activities and actions in future, which tend to disturb the performance of essential duties.

3. Stuti or Praising and

4. Vandana prostration to the worshipful saints. They are both aspects of Devotion which are practised with the object of getting rid of impure thought activities.

5. Sāmāyika or Equanimity. In practising Sāmāyika a saint resorts to some undisturbed solitude, and calmly and cheerfully withdraws all his thought-activities, and meditates upon his own soul and its various attributes and modifications.

6. Kāyotsarga. Is the relinquishment of attachment to the body and all other objects associated with it.

Nirvāna is the result brought about by the practice of self-absorption, which is the combination of Real Right belief, Real Right Knowledge and Real Right Conduct.

In the condition of Nirvāna the soul retains its own pure and real thought-activities only, and enjoys its own natural and eternal bliss.

I cannot conclude this introduction without first expressing my deep sense of gratitude to the late Mr. J. L. Jaini, whose erudite and learned commentaries on Tattwārthā Dhigama Sutra and Gommatsāra have been freely utilized and referred to, as occasion demanded.

ROHTAK :

The 5th November 1928.

UGGAR SAIN.

Jagmander Lal Jain Memorial Series, Vol. V.

THE SACRED BOOKS

OF THE

JAINAS

Vol. IX.

नियमसार ।

NIYAMSARA

(SOUL-JIVA.)

णमिऊण जिणं वीरं अणंतवरणाणदंसणसहावं ।
वोच्छामि णियमसारं केवलिसुदकेवलीभणिदं ॥ १ ॥

नत्वा जिनं वीरं अनन्तवरज्ञानदर्शनस्वभावम् ।
वक्ष्यामि नियमसारं केवलिश्रुतकेवलिभाणितम् ॥ १ ॥

1. Bowing to Vira Jina, who, by nature is the possessor of infinite and supreme knowledge and conation; I shall compose Niyama-Sára, preached by Kevalis and the Shruta Kevalis.

Commentary.

In this gátha, Shri Kunda-Kunda Ácharya, who lived in the first century of the Vikrama Era, renders homage to the last of the twenty-four Tirthankaras, Lord Mahavira, also called Víra, and enshrines Him in his heart for the purification of his thoughts; so that he may be able to fulfil his undertaking successfully. Further, the Ácharya expresses it emphatically that whatever he will write will not be his own independent teaching, but will be fully based upon the authoritative pronouncement of Kevalis and Shruta-Kevalis.

Kevalis are those Omniscient Supreme souls, who still occupy a highly refined physical body, but are free from the four destructive Ghátiya Karmas, and whose "perfect" (Keval) knowledge is full, all-pervasive, and independent of senses, and comprehends all-at-once without effort, the whole manifested and unmanifested universe, with all its past and future modifications.

Shruta-Kevalis are those saints who have obtained perfect knowledge of all the Scriptures.

मग्गो मग्गफलंति य दुविहं जिणसासणे समक्खादं ।
मग्गो मोक्खउवायो तस्स फलं होइ णिव्वाणं ॥ २ ॥

मार्गो मार्गफलमिति द्विविधं जिनशासने समाख्यातम् ।
मार्गो मोक्षोपायः तस्य फलं भवति निर्वाणम् ॥ २ ॥

2. In the Jaina Scriptures, the Path and the Fruit of the Path are described as the two parts. The means of liberation constitute the Path, and liberation is the Fruit.

Commentary.

The Path of Liberation is the combination of Right-belief, Right knowledge and Right-conduct,—the three jewels of Jainism. Following this path a soul reaches its ultimate goal, Nirváṇa. Nirváṇa is the condition of the soul when it is free from all karmic dirt and regains its own pure inherent nature. Then it is all-blissful, all-knowing, all-powerful, ever-lasting, having accomplished all that was to be accomplished.

णियमेण य जं कज्जं तण्णियमं णाणदंसणचारित्तं ।
विवरीयपरिहरत्थं भणिदं खलु सारमिदि वयणं ॥ ३ ॥

नियमेन च यत्कार्यं स नियमो ज्ञानदर्शनचारित्रम् ।
विपरीतपरिहारार्थं भणितं खलु सारमिति वचनम् ॥ ३ ॥

3. What is in reality worth doing (is) Niyama, and that is belief, knowledge, conduct. In order to avoid deflection the word Sara has been particularly affixed to it.

Commentary.

The combination of Right belief, Right knowledge and Right conduct is the true Path of liberation. This is an eternal and

universal law for the purification of Soul and is called Niyama. The word Sára affixed to the word Niyama emphasises its perfection. The name of the book Niyamasára is thus literally true.

णियमं मोक्खउवायो तस्स फलं हवति परमणिव्वाणं।
एदेसिं तिण्हं पि य पत्तेयपरूवणा होई ॥ ४ ॥

नियमो मोक्षोपायस्तस्य फलं भवति परमनिर्वाणम्।
एतेषां त्रयाणामपि च प्रत्येकप्ररूपणा भवति ॥ ४ ॥

4. Niyama (is) the way to liberation; its fruit is supreme Nirvana. Each of these three, is again described.

अत्तागमतच्चाणं सद्दहणादो हवेइ सम्मत्तं।
ववगयअसेसदोसो सयलगुणप्पा हवे अत्तो ॥ ५ ॥

आप्तागमतत्त्वानां श्रद्धानाद्भवति सम्यक्त्वम्।
व्यपगताशेषदोषः सकलगुणात्मा भवेदाप्तः ॥ ५ ॥

5. Belief in the Perfect Souls, the Scriptures and the Principles is Right Belief.

He who is free from all defects and is possessed of all (pure) attributes is the supreme source.

Commentary.

In order to find out truth, one must have recourse to true scriptures. True scriptures are only those, which are based upon the preachings of a Supreme being, who is free from all passion and is Omniscient. All other Scriptures must necessarily be incomplete, and misleading. Truth can only be known to and published by, one who knows all that exists, with all possible modifications, past and future, at one and the same time. One who has likes and dislikes, one who can curse or bless, one who can reward or punish, has limitations, is hence imperfect and cannot be Omniscient, the source of knowledge.

छुहतण्हभीरुरोसो रागो मोहो चिंता जरा रुजामिच्चू।
स्वेदं खेद मदो रइ विम्हियणिद्दा जणुव्वेगो ॥ ६ ॥

क्षुधा तृष्णा भयं रोषो रागो मोहश्चिन्ता जरा रुजा मृत्युः।
स्वेदः खेदो मदो रतिः विस्मयनिद्रे जन्मोद्वेगौ ॥ ६ ॥

6. (The defects are) hunger, thirst, fear, anger, attachment, delusion, anxiety, old age, disease, death, perspiration, fatigue, pride, indulgence, surprise, sleep, birth, and restlessness.

णिस्सेसदोसरहिओ केवलणाणाइपरमविभवजुदो ।
सो परमप्पा उच्चइ तव्विवरीओ ण परमप्पा ॥ ७ ॥

निःशेषदोषरहितः केवलज्ञानादिपरमविभवयुतः ।
स परमात्मोच्यते तद्विपरीतो न परमात्मा ॥ ७ ॥

7. One free from all defects and possessed of sublime grandeur such as Omniscience is called Parmátmá (the Highest Soul) or the Perfect One. One who is not such, (is) not Parmatma.

तस्स मुहग्गदवयणं पुव्वावरदोसविरहियं सुद्धं ।
आगममिदि परिकहियं तेण दु कहियाहवंति तच्चत्था ॥ ८ ॥

तस्य मुखोद्गतवचनं पूर्वापरदोषविरहितं शुद्धम् ।
आगममिति परिकथितं तेन तु कथिता भवन्ति तत्त्वार्थाः ॥८॥

8. Words proceeding from his mouth, pure and free from the flaw of inconsistency are called Ágama (scripture.) In that Ágama the principles (Tattvártha) are enunciated.

जीवा पोग्गलकाया धम्माधम्मा य काल आयासं ।
तच्चत्था इदि भणिदा णाणागुणपज्जएहिं संजुत्ता ॥ ९ ॥

जीवाः पुद्गलकायाः धर्माधर्मौ च काल आकाशं ।
तत्त्वार्था इति भणिताः नानागुणपर्यायैः संयुक्ताः ॥ ९ ॥

9. Soul, Matter, medium of motion, medium of rest, space, (substances) having dimensions, and Time, together with their various attributes and modifications are said to be the principles (Tattvártha).

Commentary.

Out of the above six realities or substances, called Tattvártha, the first five occupy more than one unit of space. Time has no

dimension. Its innumerable particles (Kalanu) are close-packed in universal space, but coalesce with one another.

जीवो उवओगमओ उवओगो णाणदंसणो होई ।
णाणुवओगो दुविहो सहावणाणं विभावणाणं त्ति ॥ १० ॥

जीव उपयोगमयः उपयोगो ज्ञानदर्शनं भवति ।
ज्ञानोपयोगो द्विविधः स्वभावज्ञानं विभावज्ञानमिति ॥१०॥

10. Soul is characterised by Upayoga. Upayoga is towards Darsana or Jnána. Jnána-Upayoga is of two kinds, Swabháva Jnana or Vibháva Jnana.

Commentary.

In Panchástíkáya Samaya Sára, Volume iii of the Sacred Books of the Jainas Series, page 15, Professor Chakravarti says that the term Upayoga is used to denote Darsana and Jnána. Darsana is perception, and Jnána is knowledge.

In Dravya Samgraha, Volume I of the S. B. J page 9, Mr. Sarat Chandra Ghoshal says that Upayoga is of two kinds, being connected with Jnána, and Darsana. Upayoga is the resultant of consciousness. Roughly, Upayoga may be said to be a sort of inclination which arises from consciousness. This inclination is either towards Darsana or towards Jnána.

Mr. J. L Jaini in his Gommatsara Jiva Kanda, Volume V. of S. B J. on page 326, translated Upayoga as conscious-attentiveness or attention.

The difference between Darsana and Jnána consists in this, that in the former the details are not perceived, while in the latter the details are also known.

Mr. Herbert Warren in his "Jainism" on page 29 says:—"Before we know a thing in a detailed way, there is the stage where we simply see, hear, or otherwise become conscious of it in a general way, without going into its ins and outs. We simply know it as belonging to a class. This is the first stage of knowledge; it may be called detail-less knowledge or indefinite cognition (Darsana). If this stage is not experienced there can be no knowledge of the thing."

Mr. J. L. Jaini in his Gommatsara Jiva Kanda Volume V. S. B. J. on page 245, translates Darsana as conation.

In Webster's New International Dictionary it is said that conation is present wherever consciousness tends of itself to pass from one condition to another.

Perception is that act or process of the mind which makes known an external object; or the faculty by which one has knowledge through the medium or instrumentality of bodily organs.

Conception is defined in Beeton's Dictionary, as the simple apprehension or perception that we have of any object without proceeding to affirm or deny anything regarding it. In this sense the word conception would express very nearly the idea conveyed by the word Darsana as used in Jain Philosophy. In general language however the word conception as defined in Webster's Dictionary signifies that mental act or combination of acts by which an idea or notion is formed of an absent object of perception, or of a sensation formerly felt When we see an object with eyes open, we have a perception of it, when the same object is presented to the mind, with the eyes shut, in idea only, or in memory, we have a conception of it.

Cognition is defined as knowledge or certain knowledge as from personal view or experience.

Of the words cognition, conation, perception, and conception, conception would best convey the sense of the word Darsana, but it would be liable to mis-interpretation Hence conation is the best word we can choose to express the idea Darsana is that undifferentiated, detail-less, indefinite, hazy first stage of knowledge, which always precedes Jnána, which is detailed, definite certain knowledge of an object.

Swabháva-Jnána may be translated as natural knowledge, and Vibháva Jnana as non-natural knowledge.

The two are further defined in the next Gáthá.

केवलमिंदियरहियं असहायं तं सहावणाणं त्ति ।
सएणाणिदरवियप्पे विहावणाणं हवे दुविहं॥ ११ ॥

सएणाणं चउभेयं मदिसुदओही तहेव मणपज्जं ।
अएणाणं तिवियप्पं मदियाई भेददो चेव ॥ १२ ॥ जुम्मं ।

केवलमिन्द्रियरहितमसहायं तत्स्वभावज्ञानमिति ।
संज्ञानेतरविकल्पे विभावज्ञानं भवेद्द्विविधम् ॥ ११ ॥

संज्ञानं चतुर्भेदं मतिश्रुतावधयस्तथैव मनःपर्ययम् ।
अज्ञानं त्रिविकल्पं मत्यादेर्भेदतश्चैव ॥ १२ ॥ युग्मं ।

11-12. Natural knowledge (is) perfect, unassisted by sense and independent. Non-natural knowledge is of two kinds.

Right knowledge of four kinds:—
Sensitive knowledge (Mati Jnána),
Scripture knowledge (Shruta Jnána)
Visual knowledge (Avadhi Jnána) and
Mental Knowledge (Mana-paryaya Jnâna), and
Wrong knowledge of three kinds, beginning with sensitive knowledge.

तह दंसणउवओगो ससहावेदरवियप्पदो दुविहो ।
केवलमिंदियरहियं असहायं तं सहावमिदि भणिदं ॥१३॥

तथा दर्शनोपयोगः स्वस्वभावेतरविकल्पतो द्विविधः ।
केवलमिन्द्रियरहितमसहायं तत् स्वभाव इति भणितः ॥१३॥

13. And conation attentiveness (is) of two kinds (*i. e.,*) natural (Svabháva Darshana), and the opposite of its kind, non-natural (Vibháva Darshana). That, which is perfect, unassisted by senses and independent, is called Natural.

Commentary.

Knowledge is the Innate attribute of Soul. It is pure and perfect. But, on account of the operation on mundane soul of knowledge-obscuring Karma, in varying degrees, it is evolved to a greater or less extent. When knowledge-obscuring Karma is altogether destroyed, the pure and perfect knowledge shines forth. This knowledge is the natural knowledge called Svabháva Jnána.

As long as a soul is in its mundane condition and is not altogether free from knowledge-obscuring Karma, its knowledge is impure and imperfect, and so it is called Vibháva Jnána, non-natural knowledge.

This Vibháva Jnána is of two kinds :–Right knowledge and wrong knowledge Knowledge combined with Right belief is called Right knowledge. Knowledge combined with wrong belief is termed wrong knowledge.

Again Right knowledge has been sub-divided into four kinds :—

(*a*) Sensitive-knowledge. Knowledge of the self and non-self by means of the senses and the mind.

(*b*) Scriptural-knowledge. Knowledge derived from the reading or hearing of Scriptures, or through an object known by Sensitive knowledge.

(*c*) Visual knowledge. Direct knowledge of matter, in varying degrees, having reference to the subject matter (Dravya), space (Kshetra), time (Kála), and quality (Bháva).

(*d*) Mental knowledge. Direct knowledge of another's mental activity about matter.

Knowledge, thus, is divided into eight kinds: —

1. Perfect or Natural knowledge.
2. Right Sensitive knowledge.
3. Wrong Sensitive knowledge.
4. Right Scriptural knowledge.
5. Wrong Scriptural knowledge.
6. Right Visual knowledge.
7. Wrong Visual knowledge.
8. Mental knowledge.

चक्खु अचक्खू ओही तिण्णिवि भणिदं विभावदिच्छित्ति ।
पज्जाओ दुवियप्पो सपरावेक्खो य णिरवेक्खो ॥ १४ ॥

चक्षुरचक्षुरवधयस्तिस्रोऽपि भणिता विभावदृष्टिरिति ।
पर्यायो द्विविकल्पः स्वपरापेक्षश्च निरपेक्षः ॥ १४ ॥

14. Non natural conation is said to be of three kinds: Ocular (Chakshu Darshana).

Non ocular (Achakshu Darshana) and visual (Avadhi-Darshana).

Modification (is) of two kinds, irrelative (natural, Svabháva Paryáya) and relative to itself and others (*i. e.*, Non-natural, Vibháva paryáya).

Commentary.

In Ocular conation (Chakshu Darshana,) the object is visible undefinedly.

In Non-ocular conation (Achakshu Darshana) the object is undefinedly tangible to the other four senses and to the (quasi-sense) mind.

In Visual conation (Avadhi Darshana,) there is direct tangibility of material substances just preceding their knowledge, without the assistance of the senses and mind.

णरणारयतिरियसुरा पज्जाया ते विभावमिदि भणिदा ।
कम्मोपाधिविवज्जियपज्जाया ते सहावमिदि भणिदा ॥ १५ ॥

नरनारकतिर्यक्सुराः पर्यायास्ते विभावा इति भणिताः ।
कर्मोपाधिविवर्जितपर्यायास्ते स्वभावा इति भणिताः ॥ १५ ॥

15. Human, Hellish, Sub-human and Celestial conditions are said to be Non-natural conditions. Conditions free from miseries arising from the effect of Karmas are termed Natural.

माणुस्सा दुवियप्पा कम्ममहीभोगभूमिसंजादा ।
सत्तविहा णेरइया णादव्वा पुढविभेएण ॥ १६ ॥
चउदहभेदा भणिदा तेरिच्छा सुरगणा चउब्भेदा ।
एदेसिं वित्थारं लोयविभागेसु णादव्वम् ॥ १७ ॥ जुम्मं ।

मानुषा द्विविकल्पाः कर्ममहीभोगभूमिसञ्जाताः ।
सप्तविधा नारका ज्ञातव्याः पृथ्वीभेदेन ॥ १६ ॥
चतुर्दशभेदा भणितास्तिर्यञ्चः सुरगणाश्चतुर्भेदाः ।
एतेषां विस्तारो लोकविभागेषु ज्ञातव्यः ॥ १७ ॥ युग्मं ।

16-17. Human souls are of two kinds; born in Work-region or in Enjoyment region. Hellish souls should be known to be of seven kinds, because of the regions.

Sub-human souls are said to be of fourteen kinds. Celestial souls (are) of four kinds. Their detailed account should be known from (the scripture) Loka-Vibhága.

Commentary.

In the latter half of the 14th and the three gathas following it, have been described the various modifications of the substance, soul. Of these modifications, the natural one is the modification in the pure and liberated condition of the soul. Non-natural modifications are impure conditions which arise through the activity of the Karmic matter.

With reference to the conditions of existence, the Non-natural modifications are divided into four kinds :—

Human, Hellish, Sub-human and Celestial.

Human souls are of two kinds :—

(*a*) Born in Work-Region. These souls have to work and to earn their livelihood by following different vocations, such as military, literary, agricultural and commercial.

(*b*) Born in Enjoyment-Region. These souls live in a condition of life where there is all enjoyment, without any work, business or effort.

Hellish Souls. These souls have to stay in one or other of the seven nether regions, according to the effect of their evil Karmas. They always have a very bad thought-paint, sense perception and transformation. There is no enjoyment or pleasure at all. (*Vide* Tatwarthadhigama Sutra, the Sacred Books of the Jainas, Volume II Chapter III Sutras 1 to 6).

Sub-human Souls. Excepting the Human, the Hellish and the Celestial souls, all others from the one-sensed to the five-sensed living beings, are called sub-human souls or Tiryancha.

They are called Tiryancha, from the word Tiryak, crooked, because they adopt crooked thought activities. They are in a very low position as regards their body, enjoyment, etc., have little knowledge, and have multifarious grave demerits. The fourteen kinds of Sub-human Souls referred to in Gatha 17 are as follows :—

(1) Fine One-sensed ...		Each of these seven may be (1) Developable or (2) Non-developable, and they are thus divided into 14 groups
(2) Gross One-sensed ..		
(3) ,, Two-sensed .		
(4) ,, Three-sensed ..		
(5) ,, Four-sensed ...		
(6) Irrational five-sensed ...		
(7) Rational five-sensed ..		

(*Vide* Gommatsára Jiva Kánda by Mr. J. L. Jaini Chapter II Gatha 72).

Celestial Souls or Devas. They are called Deva, from the root Div to shine, because they always amuse themselves with their heavenly acquisitions and have a shining heavenly constitution, which is technically called Vaikriyika Sharíra or Fluid body.

These celestial bodies can assume any form they like. Their body has no flesh, blood, or bone, there are no filthy excretions from it, and it is lustrous.

These beings form four groups :—

(*a*) Residential (Bhawan Vási).

(*b*) Peripatetic (Vyantara).

(*c*) Stellar (Jyotishká).

(*d*) Heavenly (Vaimánika)

(*Vide* Tatwartha-dhigama Sutra by Mr. J. L. Jaini Chapter IV).

कत्ता भोत्ता आदा पोग्गलकम्मस्स होदि ववहारो ।
कम्मजभावेणादा कत्ता भोत्ता दु णिच्छयदो ॥ १८ ॥

कर्ता भोक्ता आत्मा पुद्गलकर्मणो भवति व्यवहारात् ।
कर्मजभावेनात्मा कर्ता भोक्ता तु निश्चयतः ॥ १८ ॥

18. From the practical point of view, a mundane soul causes (the bondage of) material Karmas and experiences (their results); but from the (impure) real point of view the soul creates (and) experiences thought-activities arising through the (effect of) Karmas.

Commentary.

When we think of soul as a substance quite free and distinct from the material Karmas, we find that from the pure real point of view, it causes and experiences its own pure thought-activities, blissfulness, peace, etc. When we think of a mundane soul which is in bondage with Karmas, we find that from the impure real point of view, it causes and experiences its own impure thought-activities, anger, pride, greed, pain, pleasure, etc. These impure thought-activities arise in soul, through the operation of deluding Karmas; they are not the soul's own pure and real thought-activities. Whenever any impure thought-activity appears in a mundane soul, the Karmic matter is itself attracted towards the soul and bound with it. Thus the soul does not really cause the bondage of the Karmas and is from the practical point of view, said to be the causer of Karmas. When any material Karma which was bound some time before comes into operation and disturbs the thought activity of the soul, it is then that the soul experiences pain or pleasure. Thus the soul, in reality, experiences its own impure thought-activity; but from the practical point of view only it is said to experience the results of material Karmas.

दव्वत्थिएण जीवा वदिरित्ता पुव्वभणिदपज्जाया ।
पज्जयणयेण जीवा संजुत्ता होंति दुविहेहिं ॥ १९ ॥

द्रव्यार्थिकेन जीवा व्यतिरिक्ताः पूर्वभणितपर्यायात् ।
पर्यायनयेन जीवाः संयुक्ता भवन्ति द्वाभ्याम् ॥ १९ ॥

19. From the substance point of view (all) souls are free from the modifications mentioned before; but from the

modification-point-of-view souls are possessed of both (the Natural and Non natural modifications).

Commentary.

Substantial or Dravyárthik point of view is that which relates to the real substance only as it is, and does not take its various modifications into consideration. It is only from this point of view that the soul is said to be free from modifications. The point of view of modification relates only to the modifications of a substance and does not touch the main substance at all. From this point of view the soul is described as possessed of various modifications.

CHAPTER II.

NON-SOUL (AJIVA.)

अणुखंधवियप्पेण दु पोग्गलदव्वं हवेइ दुवियप्पं ।
खंधा हु छप्पयारा परमाणू चेव दुवियप्पो ॥ २० ॥

अणुस्कन्धविकल्पेन तु पुद्गलद्रव्यं भवति द्विविकल्पम् ।
स्कन्धाः खलु षट्प्रकाराः परमाणुश्चैव द्विविकल्पः ॥ २० ॥

20. The substance matter is of two kinds; in the form of an atom (Parmáṉu) and in the form of molecules (Skandha). And the molecules are of six kinds and atom (is) of two kinds.

अइथूलथूल थूलं थूलंसुहुमं च सुहुमथूलं च ।
सुहुमं अइसुहुमं इदि धरादियं होदि छब्भेयं ॥ २१ ॥

भूपव्वदमादीया भणिदा अइथूलथूलामिदि खंधा ।
थूला इदि विण्णेया सप्पीजलतेलमादीया ॥ २२ ॥

छायातवमादीया थूलेदरखंधमिदि वियाणाहि ।
सुहुमथूलेदि भणिया खंधा चउरक्खविसया य ॥ २३ ॥

सुहुमा हवंति खंधा पावोग्गा कम्मवग्गणस्स पुणो ।
तव्विवरीया खंधा अइसुहुमा इदि परूवेंदि ॥२४॥ चउक्कं।

अतिस्थूलस्थूलाः, स्थूलाः, स्थूलसूक्ष्माश्च, सूक्ष्मस्थूलाश्च ।
सूक्ष्माः, अतिसूक्ष्माः, इति धरादयो भवन्ति षड्भेदाः ॥ २१ ॥
भूपर्वताद्या भणिता अतिस्थूलस्थूला इति स्कंधाः ।
स्थूला इति विज्ञेयाः सर्पिर्जलतैलाद्याः ॥ २२ ॥
छायातपाद्याः स्थूलेतरस्कन्धा इति विजानीहि ।
सूक्ष्मस्थूला इति भणिताः स्कन्धाश्चतुरक्षविषयाश्च ॥ २३ ॥
सूक्ष्मा भवन्ति स्कन्धप्रायोग्याः कर्मवर्गणस्य पुनः ।
तद्विपरीताःस्कन्धा अतिसूक्ष्मा इतिप्ररूपयन्ति॥२४॥चतुष्कं।

21-24. Gross-gross, gross, gross-fine, fine-gross, fine, and fine-fine are the six kinds, earth, etc.

Solids like earth, stone, consist of gross-gross molecules (Liquids) like ghee, water, oil are gross. Shade, sunshine, etc., consist of gross-fine molecules.

Objects of the four senses (of touch, taste, smell and hearing) are of fine-gross molecules. Karmic molecules, in the condition of being bound up with soul are fine. Those which are unlike these are of fine fine molecules.

धाउचउक्कस्स पुणो जं हेऊ कारणंति तं णेयो ।
खंधाणं अवसाणो णादव्वो कज्जपरमाणू ॥ २५ ॥

धातुचतुष्कस्य पुनः यो हेतुः कारणमिति स ज्ञेयः ।
स्कन्धानामवसानो ज्ञातव्यः कार्यपरमाणुः ॥ २५ ॥

25. That which is the cause of the four root matters (earth, water, fire and air) should be known as cause-atom. (Kárana Parmánu). The smallest possible part of a molecule should be known as effect atom (Kárya Parmánu).

अत्तादि अत्तमज्झं अत्तंतं णेव इंदिए गेज्झं ।
अविभागी जं दव्वं परमाणू तं विआणाहि ॥ २६ ॥

आत्माद्यात्ममध्यमात्मान्तंनैवेन्द्रियैर्ग्राह्यम् ।
अविभागि यद्द्रव्यं परमाणुं तद् विजानीहि ॥ २६ ॥

26. That substance which (is) the beginning, the middle and the end by itself, inapprehensible by the senses, and (is) indivisible, should be known as an atom.

Commentary.

In Gáthás Nos. 20—26 is described the substance "Matter." It is called Pudgala, because it unites "Pooryati" and forms into molecules and "galati" dissolves into atoms; also because it changes in its attributes of colour, smell, taste and touch.

An atom is the smallest possible part of matter. It cannot be divided further.

Those atoms which cause the formation of four root matters: earth, water, fire and air, are called cause-atom. When any molecule is dissolved into the smallest possible atoms, the atoms so obtained are called effect-atoms. By the combination of atoms in different proportions, various kinds of molecules are formed (*vide* Gommatsara Jiva Kanda Gathas 594.) In gathas 21-24 are mentioned the six prominent divisions of material molecules :—

Gross-gross are solid objects, which when separated or broken asunder, cannot unite themselves without the help of some third object, such as paper, wood, cloth.

Gross are liquid objects which when once separated, have the capacity of again combining together, without the intervention of any other object, such as water, milk.

Gross-fine are these objects which are visible to the eye, but cannot be grasped by the hand such as shade, light, sunshine.

Fine-gross are those objects, which are not visible to the eye, but are apprehensible by the other four senses, such as air, sound, smell, taste.

Fine are those molecules which are not cognizable and perceiveable by any of the five senses, such as karmic molecules.

Fine-fine are those molecules which are composed of at least two ultimate atoms (Parmánu) and do not fall into the category of the first five kinds.

एयरसरूवगंधं दोफासं तं हवे सहावगुणं ।
विहावगुणमिदि भणिदं जिणसमये सव्वपयडत्तं ॥ २७ ॥

एकरसरूपगंधः द्विस्पर्शः स भवेत्स्वभावगुणः ।
विभावगुणा इति भणितो जिनसमये सर्वप्रकटत्वम् ॥ २७ ॥

27. That which possesses one taste, color, and smell, and two touches is of natural attributes. Those tangible to all (senses) are in Jain Philosophy said to be of non-natural attributes.

Commentary.

There are 5 tastes—pungent, bitter, astringent, sweet, sour. Colours are five—white, yellow, green, red and black. Smell is good or bad Touches are eight—hard, soft, heavy, light, cold, warm, smooth, rough.

अण्णणिरावेक्खो जो परिणामो सो सहावपज्जावो ।
खंधसरूवेण पुणो परिणामो सो विहावपज्जायो ॥ २८ ॥

अन्यनिरपेक्षो यः परिणामः स स्वभावपर्य्यायः ।
स्कंधस्वरूपेण पुनः परिणामः स विभावपर्य्यायः ॥ २८ ॥

28. The modification which is independent of other objects is the natural modification (Svabháva Paryáya); and modification in the molecular form is the non-natural modification, (Vibháva Paryáya).

पोग्गलदव्वं उच्चइ परमाणू णिच्छएण इदरेण ।
पोग्गलदव्वोत्ति पुणो ववदेसो होदि खंधस्स ॥ २९ ॥

पुद्गलद्रव्यमुच्यते परमाणुर्निश्चयेन इतरेण ।
पुद्गलद्रव्यमिति पुनः व्यपदेशो भवति स्कन्धस्य ॥ २९ ॥

29. From the real point of view an atom is said to be "Matter substance"; but from the other (*i.e.*, practical point of view) the term "Matter substance" has been applied to a molecule.

Commentary.

In reality an indivisible and the smallest possible particle of matter, *i.e.*, an atom is the real "matter substance." Its attributes are the natural attributes of matter. Such an atom must have five attributes :—

(1) any one of the five colours ;
(2) any one of the two smells ;
(3) any one of the five tastes ;

(4) any one of the two touches, *i.e.*, roughness and smoothness ;

(5) any one of the two touches, *i.e.*, coldness and heat.

As the modification of an atom is independent of all other objects it is called natural modification.

When two or more atoms combine together a molecule is formed. A molecule is said to be substance " Matter " from the practical point of view. Attributes and modifications of molecules so formed are known as non-natural attributes and modifications. Atoms are never apprehensible by the senses, while molecules may be tangible to the senses.

गमणणिमित्तं धम्ममधम्मं ठिदि जीवपुग्गलाणं च ।
अवगहणं आयासं जीवादीसव्वदव्वाणं ॥ ३० ॥

गमननिमित्तो धर्मोऽधर्मः स्थितेः जीवपुद्गलानां च ।
अवगाहनस्याकाशं जीवादिसर्वद्रव्याणाम् ॥ ३० ॥

30. The auxiliary causes of motion and rest to soul and matter (are called) the medium of motion, and medium of rest (respectively). (That which is the auxiliary cause of) giving space to all the substances, soul, etc., (is) space.

समयावलिभेदेण दु दुवियप्पं अहव होइ तिवियप्पं ।
तीदो संखेज्जावलिहदसंठाणप्पमाणं तु ॥ ३१ ॥

समयावलिभेदेन तु द्विविकल्पोऽथवा भवति त्रिविकल्पः ।
अतीतोऽसंख्यातावलिहतसंस्थानं प्रमाणं तु ॥ ३१ ॥

31. Practical time is either of two kinds, instant and wink (ávali) ; or of three kinds (past, present and future). Past (time is) equal to the number (of the liberated souls) who have destroyed their bodily forms, multiplied by numerable winks.

जीवादु पुग्गलादोऽणंतगुणा चावि संपदा समया ।
लोयायासे संति य परमट्ठो सो हवे कालो ॥ ३२ ॥

जीवात् पुद्गलतोऽनंतगुणाश्चापि संप्रति समयाः ।
लोकाकाशे संति च परमार्थः स भवेत्कालः ॥ ३२ ॥

32. The instants of the practical time are infinite times (of the number of) atoms, which again are infinite times (of the number of) souls. (Time-points) which are packed full in the universe, are (called) the real "Time."

जीवादीदव्वाणं परिवट्टणकारणं हवे कालो ।
धम्मादिचउण्हाणं सहावगुणपज्जया होंति ॥ ३३ ॥

जीवादिद्रव्याणां परिवर्तनकारणं भवेत्कालः ।
धर्मादिचतुर्णां स्वभावगुणपर्याया भवंति ॥ ३३ ॥

33. That by the help of which, all substances, soul, etc., are altered in their own modifications, is "Time." The four substances; the medium of motion, (the medium of rest, space and time) have (only) their own natural attributes and modifications.

एदे छद्दव्वाणि य कालं मोत्तूण अत्थिकायत्ति ।
णिद्दिट्ठा जिणसमये काया हु बहुप्पदेसत्तं ॥ ३४ ॥

एतानि षट्द्रव्याणि च कालं मुक्त्वास्तिकाया इति ।
निर्दिष्टा जिनसमये कायाः खलु बहुप्रदेशत्वम् ॥ ३४ ॥

34. Excepting Time, (the other five) of these six substances, (are known) as "Extensive substances," (Astikaya). Extensive substances occupy many spatial units, as mentioned in Jaina scriptures.

संखेज्जासंखेज्जाणंतपदेसा हवंति मुत्तस्स ।
धम्माधम्मस्स पुणो जीवस्स असंखदेसा हु ॥ ३५ ॥
लोयायासे ताव इदरस्स अणंतयं हवे देहो ।
कालस्स ण कायत्तं एयपदेसो हवे जह्मा ॥ ३६ ॥ जुम्मं ।

संख्यातासंख्यातानंतप्रदेशा भवन्ति मूर्तस्य ।
धर्माधर्मयोः पुनर्जीवस्यासंख्यातप्रदेशाः खलु ॥ ३५ ॥

लोकाकाशे तद्वदितरस्यानंता भवन्ति देशाः ।
कालस्य न कायत्वं एकप्रदेशो भवेद्यस्मात् ॥ ३६ ॥ युग्मं ।

35-36. The atoms of matter are numerable, innumerable and infinite. Verily there are innumerable points of space in "medium of motion," "medium of rest" and in each individual soul.

The same (innumerable number of spatial units are) in the universe; and in the other, *i.e.*, (non-universe) (there are) infinite (number of spatial units). There is no extensiveness in Time; therefore it has one spatial unit (only).

Commentary.

In Gatha No. 9 six principles were mentioned. Out of those the two, *i. e.*, Soul and Matter, were dealt with in gathas 10 to 29. In Gathas 30-36 the remaining four principles have been explained. They are auxiliary causes to the main functions of Soul and Matter.

Medium of motion, is an essentially auxiliary cause of the motion of Soul and Matter.

Medium of Rest is an essentially auxiliary cause of the static condition of Soul and Matter.

Space is that which gives room to all substances, including Soul and Matter.

Time is the auxiliary cause of bringing about modifications, in all substances, including Soul and Matter.

Out of these six principles, space is the biggest, having infinite dimensions all round. Within space there is the universe which contains all the other five substances, which cannot exist beyond space.

Of the medium of motion and rest, each is a single, immaterial substance pervading through the whole of the universe.

The units of time (each of which is an immaterial and individual substance) are very closely packed up in the universe. They are innumerable in number.

Soul and Matter, being infinite, are found everywhere in the universe, in their various gross or fine forms. In connection with this subject, it is necessary to define and explain *what a spatial* unit (Pradesha) is.

Spatial unit is that part of space which is occupied by the smallest indivisible particle of matter. It is a unit, generally employed in measuring the dimensions of substances in the universe. If we measure the universe taking a spatial unit as our measure

then we find that there are innumerable spatial units in it The medium of Motion and the medium of Rest are co-extensive with the universe and have thus a similar number of spatial units. Souls are found in different bodies of different dimensions in their mundane state, but still each one of them has the capacity of extending throughout the whole universe. Thus the spatial units of each soul are equal in number to those of the universe, *i.e.*, innumerable. Matter exists in the universe either in the form of atoms or in the form of molecules. Molecules are composed of either numerable or innumerable or infinite number of atoms. The spatial units of matter are thus numerable, innumerable or infinite.

Space substance is infinite in dimensions; and has thus an infinite number of spatial units.

All the five substances. except Time, occupy more than one spatial unit They are therefore called the five extensive substances, Panch-Astikayas.

The points of time are also innumerable. Each one of these points has its own separate and independent existence Though each one of them is connected with another, it is never combined with it. There are innumerable spatial units in the universe, so the number of points of time as well is innumerable. As each point of time occupies only one spatial unit, and not more than one in any case, it is called non-extensive substance, Akáya-Dravya.

In the universe there are only innumerable spatial units, how then, it may be asked, can it give space to an infinite number of atoms and molecules. The explanation is simple. The material atoms possess the capacity of compressing an infinite number of themselves into one molecule, which may not occupy more than one spatial unit. Take the case of light The space in a room may be occupied by the light of one lamp and also by the light of as many lamps as may be placed there.

In Gatha 31 Past time is equal to numerable winks multiplied by total number of liberated souls.

As a matter of fact 608 mundane souls are liberated within every period of 6 months and 8 instants. This process has been going on continuously and uniformly since eternity. If we reduce 6 months and 8 instants into winks and divide by 608, we obtain the average time for one soul to obtain liberation, *i.e.*, numerable winks. The number of winks thus obtained is constant and does not vary. The number of past liberated souls is infinite and as shown above it increases by 608 within the period of every 6 months

and 8 instants. Thus we arrive at the conclusion that the length of past time is infinite and it increases by the constant number of winks (*vide* Gommatsara by Mr. J. L. Jaini, Jiva Kanda Gatha 578.)

8 Avalis or Winks	=	1 Kashta.
16 Kashtas	=	1 Kalá
32 Kalás	=	1 Ghatiká.
60 Ghatikás	=	One day and night or 24 hours.
1 Ghatiká	=	24 minutes.

पुग्गलदव्वं मोत्तं मुत्तिविरहिया हवंति सेसाणि ।
चेदणभावो जीओ चेदणगुणवज्जिया सेसा ॥ ३७ ॥

पुद्गलद्रव्यं मूर्तं मूर्तिविरहितानि भवन्ति शेषाणि ।
चैतन्यभावो जीवः चैतन्यगुणवर्जितानि शेषाणि ॥ ३७ ॥

37. The Matter substance (is) material; all the rest are immaterial. Soul (has) consciousness as its nature, all the rest are devoid of the attribute of consciousness.

CHAPTER III.

Pure Thought Activity (Shuddha Bháva)

जीवादिबहित्तच्चं हेयमुवादेयमप्पणो अप्पा ।
कम्मोपाधिसमुब्भवगुणपज्जाएहिं वदिरत्तो ॥ ३८ ॥

जीवादिबहिस्तत्त्वं हेयमुपादेयमात्मनो ह्यात्मा ।
कर्मोपाधिसमुद्भवगुणपर्यायैर्व्यतिरिक्तः ॥ ३८ ॥

38. The external principles, soul, etc., should be renounced. One's own soul, absolutely free from all the attributes and modifications, caused by the impurity of Karmas should be realised.

णो खलु सहावठाणा णो माणवमाणभावठाणा वा ।
णो हरिसभावठाणा णो जीवस्स हरिस्सठाणा वा ॥ ३९ ॥

न खलु स्वभावस्थानानि न मानापमानभावस्थानानि वा ।
न हर्षभावस्थानानि न जीवस्य हर्षस्थानानि वा ॥ ३९ ॥

39. (From the real point of view), there are in the soul, no stages of (impure) thought-activities Vibháva Svabháva Sthan, neither there are there degrees of regard and disregard, nor grades of feelings of pleasure, nor degrees of the feelings of pain.

णो ठिदिबंधट्ठाणा पयडिट्ठाणा पदेसठाणा वा ।
णो अणुभागट्ठाणा जीवस्स ण उदयठाणा वा ॥ ४० ॥

न स्थितिबंधस्थानानि प्रकृतिस्थानानि प्रदेशस्थानानि वा ।
नानुभागस्थानानि जीवस्य नोदयस्थानानि वा ॥ ४० ॥

40. In soul, there are no stages of duration bondage, (Sthiti Bandha Sthána); neither (there are) the stages of Karmic nature (Prakriti Sthána); nor (are) the degrees of the molecular bondage (Pradesha Sthána) nor are the grades of fruition (bondage) (Anubhága Sthána), nor are the degrees of operation of Karmas (Udaya Sthána).

णो खइयभावठाणा णो खयउवसमसहावठाणा वा ।
ओदइयभावठाणा णो उवसमणे सहावठाणा वा ॥ ४१ ॥

न क्षायिकभावस्थानानि न क्षयोपशमस्वभावस्थानानि वा ।
औदयिकभावस्थानानि नोपशमस्वभावस्थानानि वा ॥४१॥

41. (In soul there are) neither the stages of destructive thought-activities, (Ksháyaka Bháva), nor the degree of destructive subsidential-thought-activities (Kshaya-Opashamic Bháva), nor the grades of operative thought activities (Audayika Bháva), nor the degrees of subsidential thought activities (Aupashamika Bhàva).

चउगइभवसंभमणं जाइजरामरणरोयसोका य ।
कुलजोणिजीवमग्गणठाणा जीवस्स णो संति ॥ ४२ ॥

चतुर्गतिभवसंभ्रमणं जातिजरामरणरोगशोकाश्च ।
कुलयोनिजीवमार्गणस्थानानि जीवस्य नो संति ॥ ४२ ॥

42. In soul (there is) neither wandering in the four conditions of life (gati), nor (are there) birth, old age, death,

disease, and sorrow, nor are there the stages of bodily materials (Kula), nuclei (yoni), soul-classes (Jiva Samâsa) and soul-quests (Marganá).

णिद्दंडो णिद्दंद्दो णिम्ममो णिक्कलो णिरालंबो ।
णीरागो णिद्दोसो णिम्मूढो णिब्भयो अप्पा ॥ ४३ ॥

निर्दण्डः निर्द्वन्द्वः निर्ममः निःकलः निरालंबः ।
नीरागो निर्दोषो निर्मूढो निर्भयः आत्मा ॥ ४३ ॥

43. Soul (is) turmoil less, bodyless, fearless, independent and faultless; without attachment, free from the activities (of mind, body and speech), devoid of delusion and free from ignorance.

णिग्गंथो णीरागो णिस्सल्लो सयलदोसणिम्मुक्को ।
णिक्कामो णिक्कोहो णिम्माणो णिम्मदो अप्पा ॥ ४४ ॥

निर्ग्रन्थो नीरागो निःशल्यः सकलदोषनिर्मुक्तः ।
निःकामो निःक्रोधो निर्मानो निर्मदः आत्मा ॥ ४४ ॥

44. Soul (is) possessionless, free from attachment, blemishless, devoid of all defects, desireless, angerless, prideless (and) without lust.

वण्णरसगंधफासा थीपुंसणउंसयादिपज्जाया ।
संठाणा संहणणा सव्वे जीवस्स णो संति ॥ ४५ ॥

वर्णरसगंधस्पर्शाः स्त्रीपुंनपुंसकादिपर्य्यायाः ।
संस्थानानि संहननानि सर्वे जीवस्य नो संति ॥ ४५ ॥

45. Colour, taste, smell, touch, conditions of, female, male, and common-sex inclinations, etc., (six kinds of bodily), figures, (and six kinds of) skeletons; all these are not found in the soul.

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।
जाणमलिंगग्गहणं जीवमणिद्दिट्ठसंठाणं ॥ ४६ ॥ जुम्मं ।

अरसमरूपमगंधं अव्यक्तं चेतनागुणमशब्दम् ।
जानीह्यलिंगग्रहणं जीवमनिर्दिष्टसंस्थानम् ॥ ४६ ॥ युग्मं ।

46. Know the soul to be, devoid of taste, colour and smell, not cognizable (by the senses), possessed of the attribute of consciousness soundless, incomprehensible by any outward sign and one having no describable form.

जारिसिया सिद्धप्पा भवमल्लिय जीव तारिसा होंति ।
जरमरणजम्ममुक्का अट्ठगुणालंकिया जेण ॥ ४७ ॥

यादृशाः सिद्धात्मानो भवमालीना जीवास्तादृशा भवन्ति ।
जरामरणजन्ममुक्ता अष्टगुणालंकृता येन ॥ ४७ ॥

47. Just as liberated souls (are) free from oldness, death and birth, and are crowned with the eight attributes; so (are) mundane souls (from the pure real point of view.)

असरीरा अविणासा अणिंदिया णिम्मला विसुद्धप्पा ।
जह लोयग्गे सिद्धा तह जीवा संसिदी णेया ॥ ४८ ॥

अशरीरा अविनाशा अतीन्द्रिया निर्मला विशुद्धात्मानः ।
यथा लोकाग्रे सिद्धास्तथा जीवाः संसृतौ ज्ञेयाः ॥ ४८ ॥

48. Just as liberated souls, residing at the top-most of the universe are bodiless, indestructible, independent of senses, free from (karmic) filth, and pure, so the mundane souls (also) should be considered (from the pure real point of view.)

एदे सव्वे भावा ववहारणयं पडुच्च भणिदा हु ।
सव्वे सिद्धसहावा सुद्धणया संसिदी जीवा ॥ ४९ ॥

एते सर्वे भावाः व्यवहारनयं प्रतीत्य भणिता खलु ।
सर्वे सिद्धस्वभावाः शुद्धनयात् संसृतौ जीवाः ॥ ४९ ॥

49. From the practical point of view, all mundane souls have been described as possessing all the aforesaid conditions; but from the pure, real point of view they also (are) of the same nature as liberated souls.

Commentary.

The universe is full of souls. They are of two kinds :—
Liberated and Mundane.

Liberated souls are those which are quite free from karmic dirt and have no possibility of ever appearing again in the conditions, which arise from the bondage of the karmic matter with the soul. They are all-powerful, all-knowing, all-perceiving, all-blissful, and absorbed in their own real and pure nature. These liberated souls always maintain their individual existence and abide at the topmost of the universe.

Mundane souls are those souls which are in bondage of karmic matter. It is on account of this matter that they exist in the universe, in different conditions of life, and experience innumerable kinds of pain and pleasure. These souls are so avaricious, that their worldly wants are never satisfied. Whatever pleasures they enjoy, are sensual, so they cannot satisfy their desires. It is a matter of daily experience that the more the desires of a mundane soul are satisfied, the more they are multiplied in every direction. On one side these souls experience the fruits of their past karmas, which shed off after fruition ; on the other side, at the same time, they bind fresh good or evil karmas, on account of their multifarious impure thought-activities. This process has been going on since eternity and will go on as long as the soul does not identify and realise itself and does not adopt proper measures to walk on the path of liberation. It is due to these simultaneous operations of fruition and bondage, that souls transmigrate from one condition of life to the other.

It should be noted, that there are 8 main kinds of Karmas :—

(a) Knowledge-obscuring Karma Jnánávarníya Karma) is that matter which obscures the knowledge-attribute of the soul.

(b) Conation-obscuring Karma (Darshanávarníya Karma) is that matter which obscures the conation attribute of the soul.

(c) Feeling Karma (Vedaníya Karma) is that Karma, by the operation of which, mundane souls come in contact with agreeable or disagreeable objects, which in their turn cause the feelings of pleasure or pain in the Soul, according to their various degrees of attachment and aversion therein.

(*d*) Deluding Karma (Mohanīya Karma) is that karma which obscures the attributes of right-belief and right conduct of the soul.

(*e*) Age-karma (Áyu Karma) is that karma which causes and determines the sojourn of a soul into a particular body.

(*f*) Body-making Karma (Náma Karma) is that karma, the operation of which causes condition of existence, formation of different kinds of bodies and the change from one to another condition of existence.

(*g*) Family-determining Karma (Gotra Karma) is that karma by operation of which a soul is to take birth in a high or a low family.

(*h*) Obstructive karma (antaráya karma) is that karma which obscures the infinite power of the soul.

Out of these 8 karmas Nos (*a*), (*b*), (*d*) and (*h*) are known as the destructive (gnátiya) karmas; because they destroy the manifestation of the real and essential attributes of the soul. The manifestation of these attributes in mundane souls varies inversely to the proportionate decrease of the forces of these four destructive karmas.

The remaining four, *i.e.*, (*c*), (*e*), (*f*) and (*g*) are called non-destructive karmas (Aghátiya Karmas). They are so called, because they do not obscure the real attributes of the soul; but effect only the external environments of the soul. As mundane souls are in bondage of these 8 karmas, they forget their real nature and never realise their true-self and wander in different conditions of existence, distressed, discontent and yearning for sensual pleasures.

In order to avoid all this worry and to obtain real and eternal peace and happiness, it is necessary to get rid of the filth of these karmas.

Thus it is necessary for a mundane soul, longing for eternal happiness and salvation, that it should identify and realise itself. Identification means, knowing the true nature of itself and the karmic matter, which are two substances entirely different from each other.

Real point of view is that which deals only with the true and pure aspect of a substance irrespective of its relation with other substances.

Practical point of view is that which deals with a substance, having regard to its relations with other substances.

When we look at mundane souls from the practical point of view, various kinds of conditions and modifications are found in them; but when we think of them from the real point of view, we find that there is no distinction at all between them and the liberated souls, *i.e.*, the mundane souls are in reality as free as the liberated souls from all these conditions which arise from, and depend upon the bondage of karmic matter with soul. Whenever any mundane soul taking the real point of view into consideration identifies itself as quite free and separate from matter, and realises itself as such, passions decrease and peacefulness increases. By this process of self-identification and self-realisation, the past-karmas already in bondage with the soul, shed off without fruition and before due time, and the inflow and bondage of fresh karmas gradually stop. Thus the soul following this path, gradually improves all round and sometime is able to ultimately, free itself from these worldly conditions and itself becomes pure and perfect (Siddha Parmátmá).

Gatha 39. Impure thought-activities, Svabhava-Sthana here means all the thought activities of soul, except the real and the pure thought activities.

Gatha 40.
1. Stages of Duration bondage, Sthiti bandha-stháana.
2. Stages of Karmic nature, Prakriti Stháana.
3. Degrees of molecular bondage, Pradesha Stháana.
4. Degrees of operation of karmas, Anubhaga Stháana.

Bondage of karma is of 4 kinds, having reference to—

1. Prakriti, the nature of the karmic matter, whether it is knowledge-obscuring, or conation-obscuring, etc.

2. Sthiti, the duration of the bondage, within which period they will gradually shed off.

3. Anubhága, the mildness or intensity of fruition, at its maturity within its duration.

4. Pradesha, the quantity of the karmic molecules drawn towards, and bound to the soul.

The first and fourth, *i.e.*, the Prakriti and Pradesha are determined by soul vibrations caused by their actions of mind, body and speech.

Thus the nature and the quantity of the karmic molecules bound to the soul, vary according to the quality and intensity of

the soul-vibrations and so there are different stages of karmic nature (Prakriti Sthána) and different degrees of the molecular bondage (Pradesha Sthána.)

The remaining two, *i.e.*, the "Duration" and the fruition of karmic bondage are determined by passions, anger, pride, deceit and greed, etc.

Thus the duration and fruition of karmic molecules bound to the soul vary according to the mildness or intensity of the passions and so there are different stages of duration bondage (sthiti bandha Sthána) and various grades of fruition bondage (Anubhága Sthána).

Udaya Sthána. When the karmic molecules already bound to the soul come into operation, they manifest their mild or strong fruition, *i.e.*, the effect. So there are different degrees of the operation of the karmas (Udaya sthána) as well.

Gatha 41. Thought-activities of soul caused by operation of Karmas are of four kinds :—

1. (Aupashamika Bháva) subsidential thought-activity. This arises by the subsidence of the deluding (Mohaníya) Karmic matter.

2. Destructive-thought-activity (Ksháyīka Bháva). It arises from the destruction of any of the four destructive (Ghatíya) Karmas.

3. Destructive-subsidential thought-activity (Kshayopashamika Bháva). It arises by the partial destruction, partial subsidence and partial operation of any of the destructive Karmas.

4. Operative thought-activity (Audayika Bháva). It arises by the operation of any of the Karmas.

In reality, the thought-activities of a soul are innumerable, so naturally there are various gradations in all the above-mentioned thought-activities, according to, the subsidence, destruction and operation, etc., of the Karmas.

Gatha 42. 1. Nucles (yoni) is the place whereto the mundane souls transmigrates, after leaving the previous body. The process of formation and development of the new external body begins there. Nuclei are of various kinds, according to their nature, structure, etc.

They are eighty-four lakhs in number.

2. Physique (Kula) means natural constitution. Its characteristics vary according to the kind of the material molecules of which the external bodies are made. The total number of the kinds of physique is 1975,000,000,000,00.

Soul-classes (Jiva Samasa).

Those common characteristics, by which mundane souls, though of many distinctions and kinds, may be distinguished by being collected into groups, are called soul-classes.

Their main divisions are 14 which are given in commentary Gatha 15-17.

Soul-quests (Margaṇá) are those conditions, forms and qualities, etc., by means of which or amongst which souls are searched for. They are fourteen in number as follows :—

1. Condition of existence (Gati).
2. Senses (Indriya).
3. Embodiment (Káya).
4. Vibratory activities (Yoga).
5. Sex inclinations (Veda).
6. Passions (Kasháya).
7. Knowledge (Jnána).
8. Control. (Samyama).
9. Conation (Darshana).
10. Thought-paint (Leshyá).
11. Liberableness (Bhavyatva).
12. Right belief (Samyaktva).
13. Rationality (Sanjnitva).
14. Assimilation (Áhára).

For detailed knowledge of all these technical terms consult Gommatsara Jiva Kanda and Karma Kanda translated by Mr. J. L. Jaini, S. B. J. Vols. V and VI.

पुव्वुत्तसगदभावा परदव्वं परसहावमिदि हेयं ।
सगदव्वमुवादेयं अंतरतच्चं हवे अप्पा ॥ ५० ॥

पूर्वोक्तसकलभावाः परद्रव्यं परस्वभावा इति हेयाः ।
स्वद्रव्यमुपादेयं अन्तस्तत्त्वं भवेदात्मा ॥ ५० ॥

50. All the aforesaid conditions relate either to foreign substances or foreign modifications ; hence (they) should be

renounced. Internal principle, is one's own substance, *i. e.*, soul. (It only) should be realised.

विवरीयाभिणिवेस-विवज्जियसद्दहणमेव सम्मत्तं ।
संसयविमोहविब्भमविवज्जियं होदि सण्णाणं ॥ ५१ ॥

विपरीताभिनिवेशविवर्जितश्रद्धानमेव सम्यक्त्वम् ।
संशयविमोहविभ्रमविवर्जितं भवति संज्ञानम् ॥ ५१ ॥

51. Conviction (in things ascertained as they are) alone without (any) perverse motive (is) right belief, (Samyaka Darshana). (Knowledge) free from doubt, (Samshaya), perversity (Vimoha) and vaccilation (Vibhrama) is right knowledge (Samyak Jnána).

चलमलिणमगाढत्तविवज्जियसद्दहणमेव सम्मत्तं ।
अधिगमभावे णाणं हेयोपादेयतच्चाणं ॥ ५२ ॥

चलमलिनमगाढत्वविवर्जितश्रद्धानमेव सम्यक्त्वम् ।
अधिगमभावो ज्ञानं हेयोपादेयतत्त्वानाम् ॥ ५२ ॥

52. Conviction, from wavering (Chala), impurity (Mala), and non steadfastness (Agárha) alone (is) right belief. Correct understanding (Adhigama) of what principles are worth renouncing and what are worth realising, (is) right knowledge.

सम्मत्तस्स णिमित्तं जिणसुत्तं तस्स जाणया पुरिसा ।
अंतरहेयो भणिदा दंसणमोहस्स खयपहुदी ॥ ५३ ॥

सम्यक्त्वस्य निमित्तं जिनसूत्रं तस्य ज्ञायकाः पुरुषाः ।
अन्तर्हेतवः भणिताः दर्शनमोहस्य क्षयप्रभृतेः ॥ ५३ ॥

53. The external causes of right belief are the Jain scriptures and the persons who know them; while the destruction, etc., of right-belief-deluding *Karma* are said to be the internal causes.

सम्मत्तं सण्णाणं विज्जदि मोक्खस्स होदि सुण चरणं ।
ववहारणिच्छएणदु तह्मा चरणं पवक्खामि ॥ ५४ ॥

सम्यक्त्वं संज्ञानं विद्यते मोक्षस्य भवति शृणु चरणम् ।
व्यवहारनिश्चयेन तु तस्माच्चरणं प्रवक्ष्यामि ॥ ५४ ॥

54. Listen, (just as) Right Belief and Right knowledge are the (causes of) liberation, (so) is Right Conduct. Therefore I shall describe Right Conduct from (both) the real and the practical points of view.

ववहारणयचरित्ते ववहारणयस्स होदि तवचरणं ।
णिच्छयणयचारित्ते तवयरणं होदि णिच्छयदो ॥ ५५ ॥ पंचयं ।

व्यवहारनयचरित्रे व्यवहारनयस्य भवति तपश्चरणं ।
निश्चयनयचारित्रे तपश्चरणं भवति निश्चयतः ॥ ५५ ॥ पंचकं ।

55. Right conduct from the practical point of view, is to practise austerities from the practical stand-point, while Right Conduct from the real point of view is to observe austerities from the real stand-point.

Commentary.

Right-belief, Right Knowledge together with Right Conduct were described as the path of liberation in Gatha 3.

Belief in order to be called Right Belief must be free from perversity and falsity of motive. Real motive of every mundane soul bent upon spiritual advancement is the realization of the self and the attainment of true and perfect peace, freedom and happiness. All other motives which do not lead towards this goal, but rather mislead the soul towards worldly pleasures, which are in reality the causes of misery, are false and perverse. It is also necessary that right belief should be free from the defects of wavering, impurity and non-steadfastness. In wavering condition of right belief, its substance remains quite sound, but only the form is slightly disturbed as the surface of an ocean is disturbed by waves, to illustrate which is generally quoted the example of a person, who worships Shanti Natha in preference to the other Tirthankaras for acquiring peace, plenty and comfort.

Impurity here implies the following five defects :—

(*a*) Doubt (Shanká), (*b*) Desire of sense-pleasures (Kamkshá), (*c*) Disgust (Vichikitsá), (*d*) admiration of wrong believers (Anya-drashti samstava).

Non-steadfastness.—This condition arises when right belief is not quite fixed in true nature of things. For example worshipping in one's own temple in preference to the temple built by others. A person who has a steadfast right belief knows that it does not make the slightest difference, whether you worship in your temple or in one built by your neighbour.

The external cause of right belief is to study the Jaina Scriptures and to attend upon those who know them fully well, with the object of understanding the principles from them. The internal cause of right belief is the subsidence, or destructive-subsidence, or destruction of the right belief-deluding Karma and of the four error feeding (anantunubandhi) passions. (For details see Gatha 26 Gommatsara Jiva Kanda by Mr. J. L. Jaini S. B. J. Vol V.)

Right knowledge should always be free from doubt, perversity and indifference. A soul possessing right knowledge has clear and correct knowledge of the essential principles and has the capacity of discrimination between what is worth renouncing and what is worth realising.

Along with these two, *i. e.*, right belief and right knowledge, right conduct is an essential factor for the attainment of liberation; because neither any one of the three, nor any two of the three can constitute the path of liberation. Right conduct has been described here as being of two kinds. When austerities, etc., are practised from the practical point of view, with the aim of attaining real right conduct, *i. e.*, self-absorption, they are said to be practical right conduct. Being absorbed in one's own true nature is the real austerity and the same is the real right conduct.

CHAPTER IV.

Practical Right Conduct (Vyavahára Charitra)

कुलजोणिजीवमग्गण-ठाणाइसु जाणऊण जीवाणं ।
तस्सारंभणियत्तण—परिणामो होइ पढमवदं ॥ ५६ ॥

कुलयोनिजीवमार्गणास्थानादिषु ज्ञात्वा जीवानाम् ।
तस्यारम्भनिवृत्तिपरिणामो भवति प्रथमव्रतम् ॥ ५६ ॥

56. Thought-activity free from (all) undertakings (injurious to any of) the mundane souls (which are) known as existing in (any of the various) physiques, nuclei, soul-

classes, soul-quests, etc, is the first vow (non-injury), Ahinsa.

रागेण व दोसेण व मोहेण व मोसभासपरिणामं ।
जो पजहदि साहु सया बिदियवयं होइ तस्सेव ॥ ५७ ॥

रागेण वा द्वेषेण वा मोहेन वा मृषाभाषा परिणामं ।
यः प्रजहाति साधुः सदा द्वितीयव्रतं भवति तस्यैव ॥ ५७ ॥

57. A saint, who renounces thought-activity leading to telling falsehood, on account of delusion, attachment and aversion is (said) to observe always the second vow, (truth), Satya.

गामे वा णयरे वा रण्णे वा पेच्छिऊण परमत्थं ।
जो मुचदि गहणभावं तिदियवदं होदि तस्सेव ॥ ५८ ॥

ग्रामे वा नगरे वारण्ये वा प्रेक्षयित्वा परमार्थम् ।
यो मुञ्चति ग्रहणभावं तृतीयव्रतं भवति तस्यैव ॥ ५८ ॥

58. He, who renounces the thought-activity of picking up articles belonging to another, lying in a village, a town or a forest, (is said) to observe the third vow (non-stealing), Acharya.

दट्ठूण इच्छिरूवं वांच्छाभावं णिवत्तदे तासु ।
मेहुणसण्णविवज्जियपरिणामो अहव तुरीयवदं ॥ ५६ ॥

दृष्ट्वा स्त्रीरूपं वाञ्छाभावः निवर्तते तासु ।
मैथुनसंज्ञाविवर्जितपरिणामोऽथवा तुरीयव्रतम् ॥ ५६ ॥

59. He, who having seen the beauty of a woman, is not moved by a desire for her ; or whose thought-activity is free from sex-animate feeling (Maithuna Sanjna), (is said to observe) the fourth vow (chastity), Brahmacharya.

सव्वेसिं गंथाणं तागो णिरवेक्खभावणापुव्वं ।
पंचमवदमिदि भणिदं चारित्तभरं वहंतस्स ॥ ६० ॥

सर्वेषां ग्रन्थानां त्यागो निरपेक्षभावनापूर्वम् ।
पंचमव्रतमिति भणितं चारित्रभरं वहतः ॥ ६० ॥

60. The carrier of the load of (right) conduct, *i. e.*, a saint, who having first formed the idea of being unconcerned with all worldly attachments, renounces them is said to observe the fifth vow of possessionlessness, (Parigraha Tyága.)

पासुगमग्गेण दिवा अवलोगंतो जुगप्पमाणं हि ।
गच्छइ पुरदो समणो इरियासमिदी हवे तस्स ॥ ६१ ॥

प्रासुकमार्गेण दिवा अवलोकयन् युगप्रमाणं खलु ।
गच्छति पुरतः श्रमणः ईर्यासमितिर्भवेत्तस्य ॥ ६१ ॥

61. A saint, who walks upon a trodden path, free from living beings, in day time, after seeing (carefully) a distance of four arms-length (two yards) ahead, (is said) to observe carefulness in walking (Iryá Samiti).

पेसुण्णहासकक्कसपरणिंदप्पप्पसंसियं वयणं ।
परिचित्ता सपरहिदं भासासमिदी वदंतस्स ॥ ६२ ॥

पैशून्यहास्यकर्कशपरनिन्दात्मप्रशंसितं वचनम् ॥
परित्यज्य स्वपरहितं भाषासमितिर्वदतः ॥ ६२ ॥

62. He, who having renounced backbiting, ridiculing, talking ill of others, self-praising and harsh words, speaks what is good for himself as well as for others (is said) to have carefulness in speech (Bháshá Samiti).

कदकारिदाणुमोदणरहिदं तह पासुगं पसत्थं च ।
दिण्णं परेण भत्तं समभुत्ती एसणासमिदी ॥ ६३ ॥

कृतकारितानुमोदनरहितं तथा प्राशुकं प्रशस्तं च ।
दत्तं परेण भक्तं संभुक्तिः एषणासमितिः ॥ ६३ ॥

63. He, who calmly takes food, which is prepared not by himself, nor that which he made others prepare for himself, nor that prepared by others with his approval, and which is wholesome, free from living-beings, and given by another (with devotion), is said to have carefulness in eating (Eshaná Samiti).

पोत्थइकमंडलाइं गहणविसग्गेसु पयतपरिणामो ।
आदावणणिक्खेवणसमिदी होदि त्ति णिद्दिट्ठा ॥ ६४ ॥

पुस्तककमण्डलादि ग्रहणविसर्गयोः प्रयत्नपरिणामः ।
आदाननिक्षेपणा समितिर्भवतीति निर्दिष्टा ॥ ६४ ॥

64. (A saint who has) acted with care in picking up, and putting down, books, and jug (Kamaṉḏala), etc., is said to have carefulness in lifting and laying down, (Ádáná-nik shepaṉa Samiti).

पासुगभूमिपदेसे गूढे रहिए परोपरोहेण ।
उच्चारादिच्चागो पइट्ठा समिदी हवे तस्स ॥ ६५ ॥

प्रासुकभूमिप्रदेशे गूढे रहिते परोपरोधेन ।
उच्चारादित्यागः प्रतिष्ठा समितिर्भवेत्तस्य ॥ ६५ ॥

65. (A saint, who) discharges his excrement, etc., in a place which is secret, and free from all living beings, and where there is no obstruction on behalf of any body, (is said) to have carefulness in excreting (Pratishṭhá-paṉa Samiti).

कालुस्समोहसण्णारागद्दोसाइअसुहभावाणं ।
परिहारो मणुगुत्ती ववहारणयेण परिकहियं ॥ ६६ ॥

कालुष्यमोहसंज्ञारागद्वेषाद्यशुभभावानाम् ।
परिहारो मनोगुप्तिः व्यवहारनयेन परिकथिता ॥ ६६ ॥

66. Renunciation of passionateness, delusion, animate-feeling, attachment and aversion, and other impure thought activities, is from the practical point of view, called control of mind (Mano-gupti).

थीराजचोरभत्तकहादिवयणस्स पावहेउस्स ।
परिहारो वयगुत्ती अलीयादिणियत्तिवयणं वा ॥ ६७ ॥

स्त्रीराजचौरभक्तकथादिवचनस्य पापहेतोः ।
परिहारो वाग्गुप्तिरलीकादिनिवृत्तिवचनं वा ॥ ६७ ॥

67. Renunciation of censurable gossip relating to women, state, theft, food, etc., which cause the bondage of evil Karmas, or refraining from telling falsehoods, etc., (is called) control of speech, (Vachan-gupti).

बंधणछेदणमारणआकुंचण तह पसारणादीया ।
कायकिरियाणियत्ती णिद्दिट्ठा कायगुत्ति त्ति ॥ ६८ ॥

बंधनछेदनमारणाकुंचनानि तथा प्रसारणादीनि ।
कायक्रियानिवृत्तिः निर्दिष्टा कायगुप्तिरिति ॥ ६८ ॥

68. Renunciation of bodily movements, such as binding, piercing, beating, contracting, expanding, etc., is called control of body (Káya-gupti).

जा रायादिणियत्ती मणस्स जाणीहि तं मणोगुत्ती ।
अलियादिणियत्तिं वा मोणं वा होइ वदिगुत्ती ॥ ६९ ॥

या रागादिनिवृत्तिर्मनसो जानीहि तां मनोगुप्तिम् ।
अलीकादिनिवृत्तिर्वा मौनं वा भवति वाग्गुप्तिः ॥ ६९ ॥

69. (From the real point of view) know, that abstaining from attachment, etc., is control of mind; and freedom from falsehood, etc , or silence is control of speech.

कायकिरियाणियत्ती काउस्सग्गो सरीरगे गुत्ती ।
हिंसाइणियत्ती वा सरीरगुत्ति त्ति णिद्दिट्ठा ॥ ७० ॥
कायक्रियानिवृत्तिः कायोत्सर्गः शरीरके गुप्तिः ।
हिंसादिनिवृत्तिर्वा शरीरगुप्तिरिति निर्दिष्टा ॥ ७० ॥

70. (From the real point of view) refraining from bodily movements, non-attachment to the body, restraint of body or renunciation of causing injury, etc., is called control of body.

Commentary.

From the real point of view, self-realisation is the path to liberation ; but in order to reach the stage of self-realisation it is necessary that certain rules of conduct should be followed and practised. These rules are divided into (1) Laymen's rules of conduct, and (2)

saints' rules of conduct. The rules of conduct to be observed by a layman, only serve as a means to the partial control of his passions. If he wants to make further progress and attain perfection, he must adopt the rules of conduct laid down for saints. These rules practically consist in the renunciation of all worldly possessions and occupations.

The practical right conduct to be observed by saints is of 13 kinds :—

Five vows :—

1. Vow of non-injury.
2. Vow of truth.
3. Vow of non-stealing.
4. Vow of chastity.
5. Vow of possessionlessness.

The saints have to observe these rules fully, without any blemish or transgression, so that their thought-activities may remain pure and undisturbed, and they may be able to apply themselves to self-realisation.

6. Carefulness in walking.
7. Carefulness in speaking.
8. Carefulness in eating.
9. Carefulness in lifting up and laying down.
10. Carefulness in excreting.

Three kinds of control :—

11. Control of mind.
12. Control of speech.
13. Control of body.

घणघाइकम्मरहिया केवलणाणाइपरमगुणसहिया ।
चोत्तिसअदिसअजुत्ता अरिहंता एरिसा होंति ॥ ७१ ॥

घनघातिकर्मरहिताः केवलज्ञानादिपरमगुणसहिताः ।
चतुस्त्रिंशदतिशययुक्ता अर्हन्त ईदृशा भवन्ति ॥ ७१ ॥

71. Worshipful Lords (Arhats) are those who are entirely free from all the (four) destrutive Karmas, and are possessed of the highest attributes, omniscience, etc., and are crowned with the thirty-four extraordinary glories, (Atishaya).

Commentary.

When a soul, following the rules of conduct laid down for the saints, as given in previous Gáthás, realises the self and advances on, till it reaches the 13th spiritual stage of vibratory omniscient (Sayoga Kevali), it is then that the soul is called Arhat or the Worshipful Lord. In this stage the soul is still in the physical body and reveals the Truth.

गाट्ठट्ठकम्मबंधा अट्ठमहागुणसमण्णिया परमा।
लोयग्गठिदा णिच्चा सिद्धा जे एरिसा होंति ॥ ७२ ॥

नष्टाष्टकर्मबन्धा अष्टमहागुणसमन्विताः परमाः।
लोकाग्रस्थिता नित्याः सिद्धास्ते ईदृशा भवन्ति ॥ ७२ ॥

72. Those (souls), who have destroyed the bondage of the eight Karmas, are possessed of the eight great attributes, abide at the topmost of the universe and are the most exalted and indestructible, are Perfect Souls (Siddhas).

पंचाचारसमग्गा पंचिंदियदंतिदप्पणिद्दलणा।
धीरा गुणगंभीरा आयरिया एरिसा होंति ॥ ७३ ॥

पंचाचारसमग्राः पंचेन्द्रियदंतिदर्पनिर्दलनाः।
धीरा गुणगंभीरा आचार्या ईदृशा भवन्ति ॥ ७३ ॥

73. Those (saints), who are possessed of five kinds of conduct, who have trampled down the fury of the elephant of five senses, who are firm in their determination, and who are profound in virtue are (called) Heads of the order of Saints, (Áchárya).

रयणत्तयसंजुत्ता जिणकहियपयत्थदेसया सूरा।
णिक्कंखभावसहिया उवज्झाया एरिसा होंति ॥ ७४ ॥

रत्नत्रयसंयुक्ताः जिनकथितपदार्थदेशका सूराः।
निःकांक्षभावसहिताः उपाध्याया ईदृशा भवन्ति ॥ ७४ ॥

74. Those (saints), who are brave, possessed of the three jewels, are preachers of the categories enunciated by the Conqueror (Jina), and are endowed with the thought-

activity of desirelessness, are (known) as the Preceptors (Upádhyáya).

वावारविप्पमुक्का चउव्विहाराहणासयारत्ता ।
णिग्गंथा णिम्मोहा साहू दे एरिसा होंति ॥ ७५ ॥

व्यापारविप्रमुक्ताः चतुर्विधाराधनासदारक्ताः ।
निर्ग्रन्था निर्मोहाः साधवः एतादृशा भवन्ति ॥ ७५ ॥

75. Those who are free from all (worldly) occupations, are always deeply absorbed in four kinds of contemplation (Árádhaná) and are possessionless and delusionless, are (said) to be the Saints (Sádhús).

Commentary.

According to Jaina Philosophy there are 14 spiritual stages of thought-activities, which a soul, desirous of being liberated and of attaining perfection has to pass through. The first stage is of wrong belief; the second and third are the intervening progressive stages of thought-activities between wrong belief, and right belief of the 4th stage.

A soul which enters the 4th stage is said to have reached the thresh-hold of liberation. At this stage, the soul has got only right belief. As soon as that soul, begins to follow the practical vows of a layman, it is said to enter the 5th stage. Again when this very soul, rising higher up, renounces the world and observes the vows fully and wholly, it is said to have entered the 6th and 7th stages, where it is known as a saint. While a saint remains in these two stages and improves his qualifications, so that he has the capacity of controlling the whole order of saints and supervises their general conduct, he is said to be the Head of the order of saints or an Ácharya, and as such he follows and practises the five kinds of conduct as given in Gatha 73.

They are as follows:—

(a) Conduct of right belief (Darshanáchára) performance of all those duties which keep right-belief firm.

(b) Conduct of knowledge (Jnáná Áchára) minute and detailed study of the scriptures, with the view of increasing right knowledge.

(c) Conduct of observing saintly character, (Cháritra-áchara). Thirteen kinds of rules of conduct have been described in Gáthás 56-70.

Observing those rules regularly and flawlessly with the idea of realising the self is called Chäritráchára.

(*d*) Conduct of austerities (Tapáchára) is the proper and regular observance of twelve kinds of austerities (Tapas) as fasting, etc., (*vide* Tatwárthá-dhigama Sutra, Chapter IX, Sutras 19-20.)

(*e*) Conduct of soul-force (Víryáchára) means the development of soul-force and repulsion of the Karmic forces with the view of attaining liberation.

An Ácbárya, as defined above, himself practises and observes all the above-mentioned five kinds of conduct, and instructs the saints of his order to do the same Any saint of the order who is in the 6th and the 7th stages, is well versed in Jaina Scriptures, and is capable of teaching and instructing other saints of the order, is called the preceptor (Upádhyáya).

All other saints who are neither Ácháryas nor Upádhyáyas are known as Sádhús. They may be in any spiritual stage from the 6th to the 12th stages, where delusion is absolutely destroyed. From the 8th to the 12th, all are the progressive stages of meditation. In these stages a saint is deeply absorbed in meditation and self-realisation, and there it is impracticable for him to observe and fulfil the main and special duties of an Áchárya or an Upádhyáya.

A saint, after destroying the Delusion Karma (Mohaníya), reaches the 12th stage, and there finally destroys the three remaining destructive Karmas, *i.e.*, knowledge-obscuring, conation-obscuring and obstructive Karmas, by dint of meditation and self-realisation. Then he enters the 13th stage of Vibratory Omniscient (Sayoga-Jina), where he is known as Arhat or the Worshipful Lord. The Worshipful Lord proclaims Truth to the world. When the same soul or the Worshipful Lord is about to be entirely freed from Karmas and his vibratory activity has ceased, He is said to have entered the 14th stage of Non-vibrating omniscient Lord (Ayogi-Jina). During the very short period of this stage, the soul destroys the remaining four Non-destructive Karmas, *i.e.*, feeling (Vedaníya), body-making Karmas (Náma), family determining (Gotra) and age (Áyu) Karmas. Then the soul is finally free from all the Karmas, and has accomplished all that was to be accomplished. Such a soul is known as a Perfect Soul (Siddha). From the above, we note that a soul when it observes and follows the 13th rule of conduct, remains, either in the condition of an Áchárya, Upádhyáya or a Sádhú and the attainment of the condition of being an Arhat or a Siddha is an outcome of the observance of the rules of Right Con-

duct. The Arhat and the Áchárya, Upádhyáya and Sádhú are said to be Mahán-Átmás (Great souls). All the above five, *i.e.*, the Arhats, Siddhas, Ácháryas, Upádhyáyas, and Sádhús are called the five supreme Dignitaries (Pancha Parmeshthi). It is only these five Dignitaries, who are worshipped by the Jainas in general.

णरिसयभावणाए ववहारणयस्स होदि चारित्तं।
णिच्छयणयस्स चरणं एत्तो उड्ढं पवक्खामि ॥ ७६ ॥
ईदृग्भावनायां व्यवहारनयस्य भवति चारित्रम्।
निश्चयनयस्य चरणं एतदूर्ध्वं प्रवक्ष्यामि ॥ ७६ ॥

76. From the practical point of view, (all the previously mentioned) meditations constitute Right Conduct; that (which is known) as Right Conduct from the real point of view will be described further on.

CHAPTER V.

REPENTANCE (PRATIKRAMANA.)

णाहं मग्गणठाणो णाहं गुणठाण जीवठाणो ण।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥ ७७ ॥
नाहं मार्गणास्थानानि नाहं गुणस्थानानि जीवस्थानानि वा
कर्ता न हि कारयिता अनुमंता नैव कर्तॄणाम् ॥ ७७ ॥

77. I am neither in any of the Soul-quests, nor I am in any of the Spiritual stages, nor do I belong to any of the soul classes. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

णाहं णारयभावो तिरियत्थो मणुवदेवपज्जाओ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥ ७८ ॥
नाहं नारकभावस्तिर्यङ्मानुषदेवपर्यायः।
कर्ता न हि कारयिता अनुमंता नैव कर्तॄणाम् ॥ ७८ ॥

78. I am neither hellish, nor sub-human, nor human, nor am I in the celestial condition. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

णाहं बालो वुड्ढो ण चेव तरुणो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥ ७६ ॥

नाहं बालो वृद्धो न चैव तरुणो न कारणं तेषाम् ।
कर्त्ता न हि कारयिता अनुमंता नैव कर्तृणाम् ॥ ७६ ॥

79. I am neither a child, nor young, nor old, nor the cause of any of them. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

णाहं रागो दोसो ण चेव मोहो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥ ८० ॥

नाहं रागो द्वेषो न चैव मोहो न कारणं तेषाम् ।
कर्त्ता न हि कारयिता अनुमन्ता नैव कर्तृणाम् ॥ ८० ॥

80. I am neither attachment, nor aversion, nor delusion, nor the cause of any of them. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

णाहं कोहो माणो ण चेव माया ण होमि लोहो हिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥८१॥ पंचयं।

नाहं क्रोधो मानो न चैव माया न भवामि लोभोऽहम् ।
कर्ता न हि कारयिता अनुमंता नैव कर्तृणाम् ॥८१॥ पञ्चकम् ।

81. I am neither anger, nor pride, nor deceit, nor greed. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

Commentary.

Real Right Conduct is nothing else but self-realisation. All the modifications and impure thought-activities, which do not belong to a pure soul arise out of the operation of material Karmas which are in bondage with a mundane soul. In reality, these are not the natural aspects of the soul; hence for attainment of self-realisation a soul should think of itself again and again as quite free from, and unconcerned with any one of them. These impure thought-activities, etc., arise out of karmic matter; soul is not, in reality

the doer of any one of them This process of meditation is known as self-analysis (Bhed Vijnána) and is indispensable for the practice of self-realisation.

एरिसभेदब्भासे मज्झत्थो होदि तेण चारित्तं ।
तं दिढकरणणिमित्तं पडिक्कमणादी पवक्खामि ॥ ८२ ॥

ईदृग्भेदाभ्यासे मध्यस्थो भवति तेन चारित्रम् ।
तद्दृढीकरणनिमित्तं प्रतिक्रमणादिं प्रवक्ष्यामि ॥ ८२ ॥

82. By practising self-analysis, (a soul) becomes equanimous and thus (gains) Right Conduct. In order to fortify this (conduct) I shall speak of repentance, etc.

मोत्तूण वयणरयणं रागादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु होदि त्ति पडिकमणं ॥ ८३ ॥

मुक्त्वा वचनरचनां रागादिभाववारणं कृत्वा ।
आत्मानं यो ध्यायति तस्य तु भवतीति प्रतिक्रमणम् ॥ ८३ ॥

83. He, who leaving aside (all) forms of speech, and getting rid of (impure) thought-activities, such as attachment, etc., meditates upon his own soul (is said from the real point of view) to have repentance (Pratikramaṇa).

आराहणाइ वट्टइ मोत्तूण विराहणं विसेसेण ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥ ८४ ॥

आराधनायां वर्तते मुक्त्वा विराधनं विशेषेण ।
तत् प्रतिक्रमणमुच्यते प्रतिक्रमणमयो भवेद्यस्मात् ॥ ८४ ॥

84. He, who avoiding (all sorts of) transgressions particularly, is observed in self-contemplation is said to have repentance; because he himself is the embodiment of repentance.

मोत्तूण अणायारं आयारे जो दु कुणदि थिरभावं ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥ ८५ ॥

मुक्त्वानाचारं आचारे यस्तु करोति स्थिरभावम् ।
स प्रतिक्रमणं उच्यते प्रतिक्रमणमयो भवेद्यस्मात् ॥ ८५ ॥

85. He, who avoiding (all sorts of) disinclination towards conduct, is absorbed in self-conduct, is said to have repentance, because he himself is the embodiment of repentance.

उम्मग्गं परिचत्ता जिणमग्गे जो दु कुणदि थिरभावं ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥ ८६ ॥

उन्मार्गं परित्यज्य जिनमार्गे यस्तु करोति स्थिरभावम् ।
स प्रतिक्रमणमुच्यते प्रतिक्रमणमयो भवेद्यस्मात् ॥ ८६ ॥

86. He, who avoiding the wrong path, firmly walks in the right path of the Conquerors (Jinas) is said to have repentance because he himself is the embodiment of repentance.

मोत्तूण सल्लभावं णिस्सल्ले जो दु साहु परिणमदि ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥ ८७ ॥

मुक्त्वा शल्यभावं निःशल्ये यस्तु साधुः परिणमति ।
स प्रतिक्रमणमुच्यते प्रतिक्रमणमयो भवेद्यस्मात् ॥ ८७ ॥

87. A saint, who avoiding all thorny thought-activities, enjoys the modifications of only an unblemished thought-activity, is said to have repentance ; because he himself is the embodiment of repentance.

चत्ता अगुत्तिभावं तिगुत्तिगुत्तो हवेइ जो साहू ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥ ८८ ॥

त्यक्त्वा ह्यगुप्तिभावं त्रिगुप्तिगुप्तो भवेद्यः साधुः ।
स प्रतिक्रमणमुच्यते प्रतिक्रमणमयो भवेद्यस्मात् ॥ ८८ ॥

88. A saint, who avoiding uncontrolled thought-activities, is absorbed in the three-fold control (of mind, body and speech), is said to have repentance ; because he himself is the embodiment of repentance.

मोत्तूण अट्टरुद्दं झाणं जो झादि धम्मसुक्कं वा ।
सो पडिकमणं उच्चइ जिणवरणिद्दिट्ठसुत्तेसु ॥ ८९ ॥

मुक्त्वार्तरौद्रं ध्यानं यो ध्यायति धर्मशुक्लं वा ।
स प्रतिक्रमणमुच्यते जिनवरनिर्दिष्टसूत्रेषु ॥ ८९ ॥

89. He, who avoids (both) the thoughts of pain and ill-will, and entertains righteous and pure thoughts, is said to have repentance in the aphorisms delivered by the Conquerors (Jinas).

मिच्छत्तपहुदिभावा पुव्वं जीवेण भाविया सुइरं ।
सम्मत्तपहुदिभावा अभाविया होंति जीवेण ॥ ९० ॥

मिथ्यात्वप्रभृतिभावाः पूर्वं जीवेन भाविताः सुचिरम् ।
सम्यक्त्वप्रभृतिभावाः अभाविता भवन्ति जीवेन ॥ ९० ॥

90. (Impure) thought-activities, (such as) wrong belief, etc., have been experienced before since eternity, by a mundane soul, (but) pure thought-activities such as right belief, etc., have never been experienced by this soul.

मिच्छादंसणणाणचरित्तं चइऊण णिरवसेसेण ।
सम्मत्तणाणचरणं जो भावइ सो पडिक्कमणं ॥ ९१ ॥

मिथ्यादर्शनज्ञानचरित्रं त्यक्त्वा निरवशेषेण ।
सम्यक्त्वज्ञानचरणं यो भावयति स प्रतिक्रमणम् ॥ ९१ ॥

91. He, who having completely renounced Wrong Belief, (Wrong) Knowledge and (Wrong) Conduct, medidates upon Right Belief, (Right) Knowledge and (Right) Conduct (is said to have) repentance.

उत्तमअट्ठं आदा तम्हि ठिदा हणदि मुणिवरा कम्मं ।
तम्हा दु झाणमेव हि उत्तमअट्ठस्स पडिकमणं ॥ ९२ ॥

उत्तमार्थं आत्मा तस्मिन् स्थिता घ्नन्ति मुनिवराः कर्म ।
तस्माद् ध्यानमेव हि उत्तमार्थस्य प्रतिक्रमणम् ॥ ९२ ॥

92. Soul is a supreme category, Saints absorbed in it destroy the Karmas; therefore self-concentration only is the repentance of the highest order.

झाणणिलीणो साहू परिचागं कुणइ सव्वदोसाणं ।
तम्हा दु झाणमेव हि सव्वदिचारस्स पडिकमणं ॥ ९३ ॥

ध्याननिलीनः साधुः परित्यागं करोति सर्वदोषाणाम् ।
तस्माद्ध्यानमेव हि सर्वातिचारस्य प्रतिक्रमणम् ॥ ९३ ॥

93. A saint absorbed in self-concentration, renounces all defects. Therefore self-concentration only constitutes the repentance of all transgressions.

पडिकमणणामधेये सुत्ते जह वण्णिदं पडिक्कमणं ।
तह णादा जो भावइ तस्स तदा होदि पडिक्कमणं ॥ ९४ ॥

प्रतिक्रमणनामधेये सूत्रे यथा वर्णितं प्रतिक्रमणम् ।
तथा ज्ञात्वा यो भावयति तस्य तदा भवति प्रतिक्रमणम् ॥९४॥

94. He, who having understood the modes of repentance, as related in the scriptures known by the name of "Pratikramaṉa Sutra" meditates upon it, is then said to have repentance (from the practical point of view).

Commentary.

In Jaina Scriptures the following six essential duties have been prescribed for a saint: –

1. Repentance (Pratikramaṉa).
2. Renunciation (Pratyákhyána).
3. Praising the Worshipful Lords (Stuti)
4. Obeisance to the Worshipful Lords, (Vandaná).
5. Practising of equanimity, (Sámáyika).
6. Relinquishment of bodily attachment (Káyotsarga).

From the practical point of view, a saint is said to make repentance, when he recounts his sins and transgressions committed during the performance of his daily routine, and makes penance for them in accordance with rules laid down in the scripture called "Pratikramaṉa Sutra." This kind of repentance is of a lower degree compared to the repentance described in Gathas 83 to 93 from the real point of view. Practical repentance is only a step to reach the real repentance which consists in directing the pure thought-activity of soul towards the concentration and realisation of the pure self. This kind of repentance causes the shedding of

Karmas in a greater number and quantity than practical repentance, and has been termed Real repentance. Thus, for a saint, bent upon attaining liberation, it is essential that he should regard Real repentance as the direct cause of liberation, and should treat practical repentance only as an auxiliary cause to Real repentance.

CHAPTER VI.

RENUNCIATION (PRATYÁKHYÁNA.)

मोत्तूण सयलजप्पमणागयसुहमसुहवारणं किच्चा ।
अप्पाणं जो झायदि पच्चक्खाणं हवे तस्स ॥ ९५ ॥

मुक्त्वा सकलजल्पमनागतशुभाशुभनिवारणं कृत्वा ।
आत्मानं यो ध्यायति प्रत्याख्यानं भवेत्तस्य ॥ ९५ ॥

95. He, who having given up all the forms of speech and having detached himself from (all) future (thought-activities), good or bad, meditates upon his own soul, (is said) to have renunciation.

केवलणाणसहावो केवलदंसणसहाव सुहमइओ ।
केवलसत्तिसहावो सोहं इदि चिंतए णाणी ॥ ९६ ॥

केवलज्ञानस्वभावः केवलदर्शनस्वभावः सुखमयः ।
केवलशक्तिस्वभावः सोहमिति चिंतयेत् ज्ञानी ॥ ९६ ॥

96. That which is by nature all knowing, all conating, all powerful and all blissful is "I." A right knower should realise himself as such.

णियभावं णवि मुच्चइ परभावं णेव गेण्हए केइं ।
जाणदि पस्सदि सव्वं सोहं इदि चिंतए णाणी ॥ ९७ ॥

निजभावं नापि मुञ्चति परभावं नैव गृह्णाति किमपि ।
जानाति पश्यति सर्वं सोहमिति चिंतयेत् ज्ञानी ॥ ९७ ॥

97. That, which never gives up its own nature and never assumes any aspect of another's nature; but knows and perceives all, is "I." A right knower should realise himself as such.

पयडिट्ठिदिअणुभागप्पदेसबंधेहिं वज्जिदो अप्पा ।
सोहं इदि चिंतिज्जो तत्थेव य कुणदि थिरभावं ॥ ९८ ॥

प्रकृतिस्थित्यनुभागप्रदेशबंधैर्विवर्जित आत्मा ।
सोऽहमिति चिंतयन् तत्रैव च करोति स्थिरभावम् ॥ ९८ ॥

98. The soul, which is free from (four kinds of) karmic bondage by karmas (Prakriti), by duration (sthiti), fruition intensity (anubhaga) and molecular (Pradesha), is "I." (A right knower) should realise himself as such and should remain absorbed in that thought-activity only.

ममत्तिं परिवज्जामि णिम्ममत्तिमुवट्ठिदो ।
आलंबणं च मे आदा अवसेसं च वोसरे ॥ ९९ ॥

ममत्वं परिवर्जयामि निर्ममत्वेप्युपस्थितः ।
आलम्बनं च मे आत्मा अवशेषं च विसृजामि ॥ ९९ ॥

99. I renounce attachment and absorb myself in non-attachment, and the soul only is my support; I give up all the rest. (A right knower should realise himself as such.)

आदा खु मज्झ णाणे आदा मे दंसणे चरित्ते य ।
आदा पच्चक्खाणे आदा मे संवरे जोगे ॥ १०० ॥

आत्मा खलु मम ज्ञाने आत्मा मे दर्शने चरित्रे च ।
आत्मा प्रत्याख्याने आत्मा मे संवरे योगे ॥ १०० ॥

100. Soul only (is) in my knowledge, soul (only) is in (my) belief and conduct, soul only (is) in (my) renunciation and soul (only is) in the stoppage of karmas and in pure, conscious-attentiveness. (A right knower should realise himself as such).

एगो य मरदि जीवो एगो य जीवदि सयं ।
एगस्स जादि मरणं एगो सिज्झदि णीरयो ॥ १०१ ॥

एकश्च म्रियते जीवः एकश्च जीवति स्वयम् ।
एकस्य जायते मरणं एकः सिध्यति नीरजाः ॥ १०१ ॥

101. Mundane soul is killed alone, is born alone, dies alone and alone becomes perfect after being liberated from karmas (A right knower should contemplate as such).

एक्को मे सासदो अप्पा णाणदंसणलक्खणो।
सेसा मे बहिरा भावा सव्वे संजोगलक्खणा॥ १०२॥

एको मे शास्वत आत्मा ज्ञानदर्शनलक्षणः।
शेषा मे बाह्या भावाः सर्वे संयोगलक्षणा॥ १०२॥

102. My soul is ever one, eternal, and having knowledge and conation as (its) differentia. All the other thought-activities are foreign to me, (because they arise out of soul's) connection with other (substances).

जंकिंचि मे दुच्चरित्तं सव्वं तिविहेण वोसरे।
सामाईयं तु तिविहं करेमि सव्वं णिरायारं॥ १०३॥

यत्किञ्चिन्मे दुश्चरित्रं सर्वं त्रिविधेन विसृजामि।
सामयिकं तु त्रिविधं करोमि सर्वं निराकारम्॥ १०३॥

103. Whatever wrong conduct is in me, I give up with three fold activity (of body, speech and mind); and practice equanimity (Samayika) which is all (pure) and formless in three ways.

सम्मं मे सव्वभूदेसु वेरं मज्झं ण केणवि।
आसाए वोसरित्ता णं समाहि पडिवज्जए॥ १०४॥

साम्यं मे सर्वभूतेषु वैरं मह्यं न केनचित्।
आशां उत्सृज्य नूनं समाधिः प्रतिपद्यते॥ १०४॥

104. I have equanimity towards all living beings and I have no ill-feeling towards any of them. Giving up all desires. I resort to self-concentration.

णिकसायस्स दंतस्स सूरस्स ववसायिणो।
संसारभयभीदस्स पच्चक्खाणं सुहं हवे॥ १०५॥

निष्कषायस्य दान्तस्य शूरस्य व्यवसायिनः ।
संसारभयभीतस्य प्रत्याख्यानं सुखं भवेत् ॥ १०५ ॥

105. He, who is free from passions, has controlled his senses and is brave, enterprising and afraid of birth and rebirth (is said) to practice happy renunciation.

एवं भेदब्भासं जो कुव्वइ जीवकम्मणो णिच्चं ।
पच्चक्खाणं सक्कदि धरिदें सो सिजदो णियमा ॥ १०६ ॥
एवं भेदाभ्यासं यः करोति जीवकर्मणोः नित्यम् ।
प्रत्याख्यानं शक्नोति धर्तुं स संयतो नियमात् ॥ १०६ ॥

106. Thus, the saint who is constantly engaged in distinguishing between soul and material karmas, can regularly pursue renunciation with certainty.

Commentary.

Practical Pratyákhyána relates only to the avoidance of those thought-activities and actions which are likely to arise in a mundane soul in future and cause disturbance in the observance of vows without transgressions and in the performance of essential duties. Renunciation (Pratyakhyana) thus signifies a resolution to avoid particular actions and thought-activities in future. This has been dealt with in gáthás 101-106. This kind of renunciation, although a great check for fresh bondage of evil Karmas, is not by itself pure renunciation. It is only an auxiliary cause to the practice of real renunciation which is self-absorption. In real renunciation, the soul takes shelter in the pure nature of its own self, and is not allowed to be obsessed by any other idea which does not relate to itself. In this kind of renunciation, a saint realises himself to be all knowing, all-powerful, and all-blissful ; and thinks that there is no distinction whatsoever between his soul and a perfect and liberated soul. When he is thus absorbed in his own self, he himself is really Right Belief, Right Knowledge, Right Conduct, Right Renunciation, and pure conscious thought-activity, all personified.

This real renunciation is described in gáthás 95-100. In gáthá 108 the author has referred to the practice of equanimity (Sámáyika) in three ways, which are the following :—

(a) Lowest way (Jaghanya). In this stage a saint resorts to an undisturbed solitude, and calmly and cheerfully

withdraws all his thought-activities leading to mental disturbance, and meditates upon practical Right Belief, Right Knowledge, and Right Conduct. For illustration, he thinks of the nature of the seven principles (tattvas) and twelve kinds of meditation (Bhávaná), etc. This way of meditation serves only as a stepping stone to the next higher way.

(b) Middle way (Madhyama). In this stage, the saint withdraws his thought-activities from all the external objects, and is mainly concerned with different aspects and attributes of soul itself. It is a kind of meditation only, and a stepping stone to the highest way.

(c) Highest way (Uttama). In this stage the saint withdraws his thought-activities from all sorts of wavering contemplations about soul, and becomes entirely and steadfastly absorbed in his own self. It is self-realisation and in this condition he enjoys true peace and happiness. It is pure thought-activity, without any sort of attachment or aversion, and so causes shedding off of past karmas in a large quantity. It is real equanimity and it alone is real renunciation.

CHAPTER VII.

CONFESSION (ÁLOCHANÁ).

णो कम्मकम्मरहियं विहावगुणपज्जएहिं वदिरित्तं ।
अप्पाणं जो झायदि समणस्सालोयणं होदि ॥ १०७ ॥

नो कर्मकर्मरहितं विभावगुणपर्ययैर्व्यतिरिक्तम् ।
आत्मानं यो ध्यायति श्रमणस्यालोचना भवति ॥ १०७ ॥

107. A saint, who meditates upon soul as free from quasi-karmic matter (No-Karma), and karmic matter, and devoid of non-natural attributes and modifications, (is said) to have 'confession' (Álochana.)

आलोयणमालुंछण वियडीकरणं च भावसुद्धी य ।
चउविहमिह परिकहियं आलोयणलक्खणं समए ॥ १०८ ॥

आलोचनमालुञ्छनमविकृतिकरणं च भावशुद्धिश्च ।
चतुर्विधमिह परिकथितं आलोचनलक्षणं समये ॥ १०८ ॥

108. Nature of confession is, here, said to be of four kinds in the scriptures, (a) confession (Âlochana), (b) eradication (Âlunchhana), (c) non-deformity (avikritikarana), and (d) purity of thoughts (Bhâva shuddhi).

जो पस्सदि अप्पाणं समभावे संठवित्तु परिणामं ।
आलोयणमिदि जाणह परमजिणंदस्स उवएसं ॥ १०९ ॥

यः पश्यत्यात्मानं समभावे संस्थाप्य परिणामम् ।
आलोचनमिति जानीहि परमजिनेन्द्रस्योपदेशम् ॥ १०९ ॥

109. Know him, who, having fixed his thought-activity in equanimity, realises his soul, as observing (the practice of) confession (Âlochana.) Such is the teaching of the supreme Conquerors.

कम्ममहीरुहमूलच्छेदसमत्थो सकीयपरिणामो ।
साहीणो समभावो आलुंछणमिदि समुद्दिट्ठं ॥ ११० ॥

कर्ममहीरुहमूलच्छेदसमर्थः स्वकीयपरिणामः ।
स्वाधीनः समभावः आलुञ्छनमिति समुद्दिष्टम् ॥ ११० ॥

110. Independent and equanimous thought-activity of one's own soul, capable of extirpating the root of the tree of karmas, is said to be "the eradication" (Âlunchhana).

कम्मादो अप्पाणं भिण्णं भावेइ विमलगुणणिलयं ।
मज्झत्थभावणाए वियडीकरणं त्ति विण्णेयं ॥ १११ ॥

कर्मण आत्मानं भिन्नं भावयति विमलगुणनिलयम् ।
मध्यस्थभावनायामविकृतिकरणमिति विज्ञेयम् ॥ १११॥

111. He, who realises his soul as free from karmas and as an abode of pure attributes, obtains non-deformity (avikrati karana) in equanimity.

मदमाणमायलोहविवज्जियभावो दु भावसुद्धि त्ति ।
परिकहियं भव्वाणं लोयालोयप्पदरिसीहिं ॥ ११२ ॥

मदमानमायलोभविवर्जितभावस्तु भावशुद्धिरिति ।
परिकथितो भव्यानां लोकालोकप्रदर्शिभिः ॥ ११२ ॥

112. Freedom of thought-activity from lust, pride, deceit, and greed, etc., is purity of thought (Bháva shuddhi.) So has been preached to the deserving souls by the perceivers of universe and non-universe.

Commentary.

This chapter confession (Álochaná), has been dealt with from the real point of view only.

Confession (Álochaná) from the practical point of view means full and voluntary acknowledgment of one's own faults and transgressions to the Head of the order of saints. It is not pure, but good thought-activity. It is only an auxiliary cause to the real confession. It can not destroy karmas in as great a number and quantity as the real and pure confession does. Realisation of one's own soul, as quite free from all foreign and impure thought-activities, is the real confession. In this condition, all the four kinds of confession as given in gáthá 108, are observed simultaneously. Withdrawal of thought-activity from a fault or defect, which a saint has to acknowledge before the Head of the order, is the real confession, (Álochaná) ; and it exists when he is absorbed in his own pureself. At the same time, his pure thought-activity causes the shedding off, of karmas, which were bound to his soul, on account of the defects of transgression, which he has to acknowledge, before the Head of the order, and of other karmas previously accumulated. This process is known as the eradication of the karmas (Álunchhana). In the condition of self-absorption, it is self-evident, that there can be no attachment or aversion of any kind in the mind of a saint, which may mar the natural beauty of his soul. That is, why, it is said that real confession includes non-deformity, (Avikriti Karaṇa).

Again it is quite apparent that in self-realisation, soul is practically free from passions and desires, such as lust, pride, anger, etc. So purity of thought (Bháva Shuddhi) also exists simultaneously with the other three in real confession. The main object of the author is clearly to emphasise that a saint should not rest content, only, with practical confession, but if he wants to make any real spiritual progress, he should practice real confession; which only is the cause of liberation from karmic bondage.

CHAPTER VIII.

EXPIATION (PRAYASHCHITTA).

वदसमिदिसीलसंजमपरिणामो करणणिग्गहो भावो ।
सो हवदि पायच्चित्तं अणवरयं चेव कायव्वो ॥ ११३ ॥

व्रतसमितशीलसंयमपरिणामः करणनिग्रहो भावः ।
स भवति प्रायश्चित्तं अनवरतं चैव कर्तव्यः ॥ ११३ ॥

113. Thought-activity of observing (five) vows, (five kinds of) carefulness, character and self-control ; or attentiveness to the restraint of senses, is expiation (Prásyashchitta). It should be practised constantly.

कोहादिसगब्भावक्खयपहुदीभावणाए णिग्गहणं ।
पायच्छित्तं भणिदं णियगुणचिंता य णिच्छयदो ॥ ११४ ॥

क्रोधादिस्वकीयभावक्षयप्रभृतिभावनायां निग्रहणम् ।
प्रायश्चित्तं भणितं निजगुणचिन्ता च निश्चयतः ॥ ११४ ॥

114. Being engaged, in the contemplation of destroying (or subsiding), etc., one's own (impure) thought-activities, anger, etc., as well as, meditation upon the attributes of one's own soul, is said to be expiation from the real point of view.

कोहं खमया माणं समद्दवेणज्जवेण मायं च ।
संतोसेण य लोहं जयदि खुए चहुविहकसाए ॥ ११५ ॥

क्रोधं क्षमया मानं स्वमार्दवेन आर्जवेन मायां च ।
सन्तोषेण च लोभं जयति खलु चतुर्विधकषायाणाम् ॥११५ ॥

115. (A saint) verily, conquers the four kinds of passions (thus), anger with forgiveness, pride with self-humility, deceit with straightforwardness, and greed with contentment.

उक्किट्ठो जो बोहो णाणं तस्सेव अप्पणो चित्तं ।
जो धरइ मुणी णिच्चं पायच्छित्तं हवे तस्स ॥ ११६ ॥

उत्कृष्टो यो बोधो ज्ञानं तस्यैवात्मनश्चित्तम् ।
यो धरति मुनिर्नित्यं प्रायश्चित्तं भवेत्तस्य ॥ ११६ ॥

116. A saint who is constantly absorbed in the supreme knowledge, comprehension or conciousness of his own soul, (is said to) have expiation.

किं बहुणा भणिएण दु वरतवचरणं महेसिणं सव्वं ।
पायच्छित्तं जाणह अणेयकम्माण खयहेउ ॥ ११७ ॥

किं बहुना भणितेन तु वरतपश्चरणं महर्षीणां सर्वम् ।
प्रायश्चित्तं जानीह्यनेककर्मणां क्षयहेतुः ॥ ११७ ॥

117. What more need be said, know the complete observance of the best austerities by great saints to be expiation alone. It is the cause of destruction of various karmas (in larger number and quantity).

णंताणंतभवेण समज्जिअसुहअसुहकम्मसंदोहो ।
तवचरणेण विणस्सदि प्रायच्छित्तं तवं तम्हा ॥ ११८ ॥

अनन्तानन्तभवेन समर्जितशुभाशुभकर्मसन्दोहः ।
तपश्चरणेन विनश्यति प्रायश्चित्तं तपस्तस्मात् ॥ ११८ ॥

118. Group of meritorious and demeritorious karmic molecules accumulated (by a soul), during its infinite (number of previous) lives, is destroyed by the observance of austerities; so (practising) austerities (is) expiation.

अप्पसरूवालंवणभावेण दु सव्वभावपरिहारं ।
सक्कदि कट्टुं जीवो तम्हा झाणं हवे सव्वं ॥ ११९ ॥

आत्मस्वरूपालम्बनभावेन तु सर्वभावपरिहारम् ।
शक्नोति कर्तुं जीवस्तस्माद् ध्यानं भवेत् सर्वम् ॥ ११९ ॥

119. A soul, with the thought-activity of being under the shelter of its own (true) nature, is capable of renouncing all (other foreign) thought-activities. So self-concentration is the complete (expiation).

सुहअसुहवयणरयणं रायादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु णियमं हवे णियमा ॥ १२०॥

शुभाशुभवचनरचनानां रागादिभाववारणं कृत्वा ।
आत्मानं यो ध्यायति तस्य तु नियमो भवेन्नियमात् ॥१२०॥

120. He, who avoiding good and bad forms of speech, and being free from (impure) thought-activities, such as attachment, etc., meditates upon his own soul, (is said), as a matter of fact, to observe the rule (of expiation).

कायाईपरदव्वे थिरभावं परिहरत्तु अप्पाणं ।
तस्स हवे तणुसग्गं जो झायइ णिव्वियप्पेण ॥ १२१ ॥

कायादिपरद्रव्ये स्थिरभावं परिहृत्यात्मानम् ।
तस्य भवेत्तनूत्सर्गो यो ध्यायति निर्विकल्पेन ॥ १२१॥

121. He, who discarding the idea of the durability of other objects, such as body, etc., meditates upon his own soul, with concentrated mind (is said) to have a "withdrawal of attachment from body" (Káyostsarga). (It is also expiation).

Commentary.

Though a saint generally tries his best to observe his vows and follow his daily routine regularly and cautiously; still, it, sometimes, happens that on account of the operation of some conduct-deluding karmas, his thoughts and actions fall short of the requisite standard. Thus a slight defect or flaw appears in the observance of his saintly conduct and on account of this, demeritorious karmas are bound to his soul. In order to counter-balance or reduce the effect of these karmas, so bound, he is required to resort to the practice of expiation.

The word Práyashchitta means purification of one's soul from sins committed. A saint, whenever any transgression is committed by him, goes to the head of his order and frankly acknowledges his faults before him, and whatever punishment is proposed by him by way of atonement, he gladly accepts and complies with the orders with proper care and caution. This is called practical expiation.

After all, though it is good, yet it is not quite pure thought-activity. As pure thought-activity alone is the cause of shedding off of karmas in large number and quantity, hence purity of thought-activity only is the real expiation.

Passions are the main causes of karmic bondage. As long as a saint is even slightly inclined towards any passion, he is sure to commit sin. Therefore, it is necessary for him to conquer anger with forgiveness, pride with humility, deceit with straightfarwardness, and greed with contentment. Having thus subdued the passions, he should meditate upon the real attributes of his own self and try to realise his real nature. When he is thus absorbed in his self, without any sort of attachment or aversion, and free from all sorts of activities of mind, body, and speech, he is only then possessed of quite pure thought-activity. It is the stage of self concentration, which is the best of all austerities. This is the only real expiation.

CHAPTER IX.

SUPREME EQUANIMITY (PARAMA SAMÁDHI).

वयणोच्चारणकिरियं परिचत्ता वीयरायभावेण।
जो झायदि अप्पाणं परमसमाही हवे तस्स ॥ १२२ ॥
वचनोच्चारणक्रियां परित्यक्त्वा वीतरागभावेन ।
यो ध्यायत्यात्मानं परमसमाधिर्भवेत्तस्य ॥ १२२ ॥

122. *He, who giving up the movement of uttering* words, realises his self, with non-attached thought activity, (is said to have supreme equanimity (parama samádhi).

संजमणियमतवेण दु धम्मज्झाणेण सुक्कझाणेण।
जो झायइ अप्पाणं परमसमाही हवे तस्स ॥ १२३ ॥
संयमनियमतपसा तु धर्मध्यानेन शुक्लध्यानेन ।
यो ध्यायत्यात्मानं परमसमाधिर्भवेत्तस्य ॥ १२३ ॥

123. He, who while observing self-control, vows and austerities, realises his self through righteous concentration (Dharma-Dhyána) and pure concentration (Shukla Dhyána) (is said) to have supreme equanimity.

किं काहदि वणवासो कायकलेसो विचित्तउववासो ।
अज्झयणमोणपहुदी समदारहियस्स समणस्स ॥ १२४ ॥
किं क्रियते वनवासः कायक्लेशो विचित्रोपवासः ।
अध्ययनमौनप्रभृतयः समतारहितस्य श्रमणस्य ॥ १२४ ॥

124. What is the good of residing in forest, mortification of body, observance of various fasts, study of scriptures, and keeping silence, etc., to a saint, who is devoid of equanimity.

विरदी सव्वसावज्जे तिगुत्तीपिहिदिंदिओ ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥ १२५ ॥
विरतिः सर्वसावद्ये त्रिगुप्तिपिहितेन्द्रियः ।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १२५ ॥

125. He, who is detached from all injurious actions, observes threefold control (of body, mind and speech) and restrains his senses, (is said to have) steadfast equanimity according to the preaching of the omniscient.

जो समो सव्वभूदेसु थावरेसु तसेसु वा ।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १२६ ॥
यः समः सर्वभूतेषु स्थावरेषु त्रसेषु वा ।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १२६ ॥

126. He, who is evenly disposed towards all living beings, mobile and immobile, (is said to have) steadfast equanimity, according to the preaching of the omniscient.

जस्स सण्णिहिदो अप्पा संजमे णियमे तवे ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥ १२७ ॥
यस्य सन्निहित आत्मा संयमे नियमे तपसि ।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १२७ ॥

127. He, who is drawn close to his Soul during the observance of self-control, vows and austerities (is said to

have) steadfast equanimity according to the preaching of the omniscient.

जस्स रागो दु दोसो दु विगडिं ण जणेति दु।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १२८ ॥
यस्य रागस्तु द्वेषस्तु विकृतिं न जनयति तु।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १२८ ॥

128. He, in whom attachment and aversion do not create any disturbance, (is said to have) steadfast equanimity, according to the preaching of the omniscient.

जो दु अट्टं च रुद्दं च झाणं वज्जदि णिच्चसो।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १२९ ॥
यस्त्वार्त्तं च रौद्रं च ध्यानं वर्जयति नित्यशः।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १२९ ॥

129. He, who always refrains from painful (Ārta) and wicked (Raudra) concentrations (is said to have) steadfast equanimity, according to the preaching of the omniscient.

जो दु पुण्णं च पावं च भावं वज्जेदि णिच्चसा।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १३० ॥
यस्तु पुण्यं च पापं च भावं वर्जयति नित्यशः।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १३० ॥

130. He, who always refrains from meritorious and demeritorious thought-activities (is said to have) steadfast equanimity, according to the preaching of the omniscient.

जो दु हस्सं रई सोगं अरतिं वज्जेदि णिच्चसा।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १३१ ॥
यस्तु हास्यं रतिं शोकं अरतिं वर्जयति नित्यशः।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १३१ ॥

131. He, who always refrains from risibility, indulgence, sorrow, and ennui (is said to have) steadfast equanimity according to the preaching of the omniscient.

जो दुगंछा भयं वेदं सव्वं वज्जेदि णिच्चसा।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १३२ ॥

यः जुगुप्सां भयं वेदं सर्वं वर्जयति नित्यशः।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १३२ ॥

132. He, who always refrains from disgust, fear, sexual-inclination, etc., (is said to have) steadfast equanimity, according to the preaching of the omniscient.

जो दु धम्मं च सुक्कं च झाणं झाएदि णिच्चसा।
तस्स सामाइगं ठाई इदि केवलिसासणे ॥ १३३ ॥

यस्तु धर्म्यं च शुक्लं च ध्यानं ध्यायति नित्यशः।
तस्य सामायिकं स्थायि इति केवलिशासने ॥ १३३ ॥

133. He, who always practises concentration righteous or pure (is said to have) steadfast equanimity, according to the preaching of the omniscient.

Commentary.

All self-control, vows and austerities, etc., are observed and practised chiefly with the object of developing the quality of supreme equanimity.

We find that all living beings in the universe are not alike; and they exist in different forms and conditions of life, according to the various operations of their respective karmas. When worldly people engaged in different pursuits, deal with each other or other living beings, they generally act as their individual and personal interests guide them. A person is attached to those objects, whether animate or inanimate, which appear to him to be agreeable to his senses and mind, and he takes special care to preserve them. He is aversely inclined towards those objects which in any way hamper his enjoyment of sensual pleasures. Persons, who help him in carrying out his designs, are looked upon by him, as his friends even to such an extent, that he identifies his interests with theirs. Those, who oppose him, are considered as enemies and at times to such an extent that he attempts to remove them.

When a person looks upon other living beings from the real stand-point, he sees that as far as their pure nature and attributes are concerned they all are Perfect and Liberated Souls, and then he has no attachment for some and aversion to others. His thought-activities then remain perfectly even and tranquil.

A saint, working for the liberation of his soul, always tries not to be disturbed by any worldly objects animate or inanimate.

CHAPTER X.

SUPREME DEVOTION (PARAMA BHAKTI).

सम्मत्तणाणचरणे जो भत्तिं कुणइ सावगो समणो ।
तस्स दु णिव्वुदिभत्ती होदि त्ति जिणेहि पण्णत्तं ॥१३४॥

सम्यक्त्वज्ञानचरणेषु यो भक्तिं करोति श्रावकः श्रमणः ।
तस्य तु निर्वृत्तिभक्तिर्भवतीति जिनैः प्रज्ञप्तम् ॥ १३४ ॥

134. A saint or a layman, who entertains devotion for right belief, right knowledge and right conduct (is said) to have devotion leading to liberation. This has been said by the conquerors.

मोक्खंगयपुरिसाणं गुणभेदं जाणिऊण तेसिं पि ।
जो कुणदि परमभत्तिं ववहारणयेण परिकहियं ॥ १३५ ॥

मोक्षगतपुरुषाणां गुणभेदं ज्ञात्वा तेषामपि ।
यः करोति परमभक्तिं व्यवहारनयेन परिकथितम् ॥ १३५ ॥

135. He, who knowing the various attributes of the Liberated Soul entertains supreme devotion for them, is from practical point of view, said (to have devotion).

मोक्खपहे अप्पाणं ठविऊण व कुणदि णिव्वुदीभत्ती ।
तेण दु जीवो पावइ असहायगुणं णियप्पाणं ॥ १३६ ॥

मोक्षपथे आत्मानं संस्थाप्य च करोति निर्वृत्तेर्भक्तिम् ।
तेन तु जीवः प्राप्नोत्यसहायगुणं निजात्मानम् ॥ १३६ ॥

136. A saint, who keeping himself on the path of liberation entertains devotion leading to liberation, realises his soul, through it, as full of independent attributes.

रायादीपरिहारे अप्पाणं जो दु जुंजदे साहू।
सो जोगभत्तिजुत्तो इदरस्स य कहं हवे जोगो ॥ १३७ ॥
रागादिपरिहारे आत्मानं यस्तु युनक्ति साधुः।
स योगभक्तियुक्तः इतरस्य च कथं भवेद्योगः ॥ १३७ ॥

137. A saint, who having renouuced attachment, etc., is absorbed in himself, (is said) to have devotion for meditation. Who else can have such meditation?

सव्ववियप्पाभावे अप्पाणं जो दु जुंजदे साहू।
सो जोगभत्तिजुत्तो इदरस्स य कहं हवे जोगो ॥ १३८ ॥
सर्वविकल्पाभावे आत्मानं यस्तु युनक्ति साधुः।
स योगभक्तियुक्तः इतरस्य च कथं भवेद्योगः ॥ १३८ ॥

138. A saint, who having got rid of all foreign thought-activities, is absorbed in himself, (is said) to have devotion for meditation. Who else can have such meditation?

विवरीयाभिणिवेसं परिचत्ता जेण्हकहियतच्चेसु।
जो जुंजदि अप्पाणं णियभावे सो हवे जोगो ॥ १३९ ॥
विपरीताभिनिवेशं परित्यक्त्वा जैनकथिततत्त्वेषु।
यो युनक्ति आत्मानं निजभावः स भवेद्योगः ॥ १३९ ॥

139. Natural thought-activity (of a saint) who, having given up perverse motive, contemplates upon the principles, enunciated by the Conquerors, is meditation.

उसहादिजिणवरिन्दा एवं काऊण जोगवरभत्तिं।
णिव्वुदिसुहमावण्णा तम्हा धरु जोगवरभत्तिं ॥ १४० ॥
वृषभादिजिनवरेन्द्रा एवं कृत्वा योगवरभक्तिम्।
निर्वृतिसुखमापन्नास्तस्माद्धारय योगवरभक्तिम् ॥ १४० ॥

140. The greatest Conquerors, Rishabha and others being thus absorbed in supreme devotion for self-meditation have attained the perfect bliss of liberation; therefore practice supreme devotion for self-meditation.

Commentary.

Devotion includes prai sing (stuti) of and obeisance (Bandana) to the Worshipful Lords, the two out of the six essential daily duties of a saint. Devotion should always be free from any perverse motive, *i.e.*, one should not expect any worldly gain as a fruit of dovotion; rather he should look upon it only as a means to the purification of thought-activities, which lead to self-realisation and liberation.

It is necessary that one should first acquaint himself fully with the various attributes of those, whom he worships and then constantly meditate upon them. This kind of devotion is not pure and real devotion; it is only a righteous thought-activity and serves only as an auxilliary cause to the practice of real and supreme devotion.

In practising real devotion, one has to renounce all foreign and impure thought-activities, such as, attachment, aversion, etc., and keeping the real nature of the principles enunciated by the Conquerors, in his mind, as bases of contemplation is absorbed in one's own pure self, with the motive of attaining liberation.

CHAPTER XI.

REAL INDEPENDENCE (NISHCHAYA ÁVASHYAKA).

जो ण हवदि अण्णवसो तस्स दु कम्मं भणंति आवासं ।
कम्मविणासणजोगो णिव्वइमग्गो त्ति पिज्जुत्तो ॥ १४१ ॥

यो न भवत्यन्यवशः तस्य तु कर्म भणन्त्यावश्यकम् ।
कर्मविनाशनयोगो निवृत्तिमार्ग इति प्ररूपितः ॥ १४१ ॥

141. He, who does not depend upon others, is said to perform independent action. (This action itself) is capable of destroying karmas, and, so, it has been described as the path of liberation.

ण वसो अवसो अवसस्स कम्म वावस्सयं ति बोधव्वा ।
जुत्ति त्ति उवाअं ति य णिरवयवो होदि णिज्जुत्ती ॥ १४२ ॥

न वशो अवशः अवशस्य कर्म वाऽवश्यकमिति बोद्धव्यम् ।
युक्तिरिति उपाय इति च निरवयवो भवति निरुक्तिः ॥ १४२ ॥

142. He, who does not depend (upon others) is called avasha (Independent). The action of an Avasha should be known to be Ávashyaka (Independent action). This is the reason, the way and the (Ideal, *i.e.,*) liberation from material bodies. It is the derivation (Nirukti) (of the word ávashyaka).

वट्टदि जो सो समणो अण्णवसो होदि असुहभावेण ।
तम्हा तस्स दु कम्मं आवस्सयलक्खणं ण हवे ॥ १४३ ॥

वर्तते यः स श्रमणोऽन्यवशो भवत्यशुभभावेन ।
तस्मात्तस्य तु कर्मावश्यकलक्षणं न भवेत् ॥ १४३ ॥

143. A saint, who engages himself in evil thought-activities, and depends upon other (objects), does not therefore possess the distinctive feature of Independent Action.

जो चरदि संजदो खलु सुहभावे सो हवेइ अण्णवसो ।
तम्हा तस्स दु कम्मं आवासयलक्खणं ण हवे ॥ १४४ ॥

यश्चरति संयतः खलु शुभभावे स भवेदन्यवशः ।
तस्मात्तस्य तु कर्मावश्यकलक्षणं न भवेत् ॥ १४४ ॥

144. A saint who engages himself in good thought-activities, also depends upon other (objects) and therefore, his action (too) does not possess the feature of independence.

दव्वगुणपज्जयाणं चित्तं जो कुणइ सोवि अण्णवसो ।
मोहान्धयारववगयसमणा कहयंति एरिसयम् ॥ १४५ ॥

द्रव्यगुणपर्यायाणां चित्तं यः करोति सोऽप्यन्यवशः ।
मोहान्धकारव्यपगतश्रमणाः कथयन्तीदृशम् ॥ १४५ ॥

145. Even he, who meditates upon the attributes and the modifications of substances, is not independent, such has been said by the saints, who are free from the darkness of delusion.

परिचत्ता परभावं अप्पाणं झादि णिम्मलसहावं ।
अप्पवसो सो होदि हु तस्स दु कम्मं भणन्ति आवासं ॥ १४६ ॥

परित्यक्त्वा परभावं आत्मानं ध्यायति निर्मलस्वभावम् ।
आत्मवशः स भवति खलु तस्य तु कर्म भणन्त्यावश्यम् ॥ १४६ ॥

146. He, who having given up foreign thought-activities realises his soul as full of pure attributes, depends upon himself alone. His action only is said to be Independent Action.

आवासं जइ इच्छसि अप्पसहावेसु कुणदि थिरभावं ।
तेण दु सामण्णगुणं संपुण्णं होदि जीवस्स ॥ १४७ ॥

आवश्यकं यदीच्छसि आत्मस्वभावेषु करोषि स्थिरभावम् ।
तेन तु सामायिकगुणं सम्पूर्णं भवति जीवस्य ॥ १४७ ॥

147. If you want independence, fix your steadfast thought-activities in (the realisation of) your own soul's nature; it is only through this. that the quality of equanimity (Sámáyika) can be fully developed in a soul.

आवासएण हीणो पब्भट्ठो होदि चरणदो समणो ।
पुव्वुत्तकमेण पुणो तम्हा आवासयं कुज्जा ॥ १४८ ॥

आवश्यकेन हीनः प्रभ्रष्टो भवति चरणतः श्रमणः ।
पूर्वोक्तक्रमेण पुनः तस्मादावश्यकं कुर्यात् ॥ १४८ ॥

148. A saint, who is devoid of independence, falls off the Right conduct. Therefore, should one pursue independence in proper order as said before.

आवासएण जुत्तो समणो सो होदि अंतरंगप्पा ।
आवासयपरिहीणो समणो सो होदि बहिरप्पा ॥ १४९ ॥

आवश्यकेन युक्तः श्रमणः स भवत्यन्तरंगात्मा ।
आवश्यकपरिहीणः श्रमणः स भवति बहिरात्मा ॥ १४९ ॥

149. A saint occupied with independent actions, is (called), "internal Soul" (Antar-átmá), while he, who is devoid of independent action is (known as) "External Soul" (Bahirátmá).

अंतरबाहिरजप्पे जो वट्टइ सो हवेइ बहिरप्पा ।
जप्पेसु जो ण वट्टइ सो उच्चइ अंतरंगप्पा ॥ १५० ॥

अन्तरबाह्यजल्पे यो वर्तते स भवति बहिरात्मा ।
जल्पेषु यो न वर्तते स उच्यतेऽन्तरंगात्मा ॥ १५० ॥

150. He, who devotes himself only to the uttering or muttering of words is called the Bahirátmá (External Soul); but he, who does not restrict himself only to the uttering of words, is said to be the Antarátmá (Internal Soul.)

जो धम्मसुक्कझाणम्हि परिणदो सोवि अंतरंगप्पा ।
झाणविहीणो समणो बहिरप्पा इदि विजाणीहि ॥ १५१ ॥

यो धर्मशुक्लध्यानयोः परिणतः सोप्यन्तरंगात्मा ।
ध्यानविहीनः श्रमणो बहिरात्मेति विजानीहि ॥ १५१ ॥

151. He, who is absorbed in righteous and pure concentrations, is the Antarátmá; while a saint, who is devoid of such concentration, would be known as the Bahirátmá.

पडिकमणपहुदिकिरियं कुव्वंतो णिच्छयस्स चारित्तम् ।
तेण दु विरागचरिए समणो अब्भुट्ठिदो होदि ॥ १५२ ॥

प्रतिक्रमणप्रभृतिक्रियां कुर्वन् निश्चयस्य चारित्रम् ।
तेन तु विरागचरिते श्रमणोऽभ्युत्थितो भवति ॥ १५२ ॥

152. That saint, alone, who following the real Right-Conduct (occupies himself) in his (essential) duties, such as (real) repentance, etc., remains steadfast in the observance of the passionless conduct, (Vitarága Charitra).

वयणमयं पडिकमणं वयणमयं पच्चक्खाण णियमं च ।
आलोयण वयणमयं तं सव्वं जाण सज्झायं ॥ १५३ ॥

वचनमयं प्रतिक्रमणं वचनमयं प्रत्याख्यानं नियमश्च ।
आलोचनं वचनमयं तत्सर्वं जानीहि स्वाध्यायम् ॥ १५३ ॥

153. Doing repentance by mere words, practising renunciation and observing vows, only by recitation and making confession by speech alone, should all be known as included in the study of scriptures (Svádhyáya).

जदि सक्कदि कादुं जे पडिकमणादिं करेज्ज झाणमयम् ।
सत्तिविहीणो जो जइ सद्दहणं चेव कायव्वम् ॥ १५४ ॥

यदि शक्यते कर्तुम् अहो प्रतिक्रमणादिकं करोषि ध्यानमयम् ।
शक्तिविहीनो यावद्यदि श्रद्धानं चैव कर्तव्यम् ॥ १५४ ॥

154. If you have the capacity of practising repentance, etc., in the form of self-concentration, then do practice as such; and if you are not capable of doing it, then you should have at least, firm belief in that.

णाणाजीवा णाणाकम्मं णाणाविहं हवे लद्धी ।
तम्हा वयणविवादं सगपरसमएहिं वज्जिज्जो ॥ १५५ ॥

नानाजीवा नानाकर्म नानाविधा भवेल्लब्धिः ।
तस्माद्वचनविवादः स्वपरसमयैर्वर्जनीयः ॥ १५५ ॥

155. There are various kinds of (mundane) souls, karmic bondages are of multifarious varieties, and Labdhis (Acquisitions of knowledge, etc.,) are of different kinds. Therefore, one should avoid entering into (mere) verbal controversies with one's own co-religionists or those professing other faith.

लद्धूणं णिहि एक्को तस्स फलं अणुहवेइ सुजणत्ते ।
तह णाणी णाणणिहिं भुंजेइ चइत्तु परतत्तिं ॥ १५६ ॥

लब्ध्वा तु निधिमेकस्तस्य फलमनुभवति सुजनत्वेन ।
तथा ज्ञानी ज्ञाननिधिं भुंक्ते त्यक्त्वा परततिम् ॥ १५६ ॥

156. Just as a person getting hold of some treasure, enjoys its fruits in his own native place; similarly a right *knower giving up the groups of all foreign objects, enjoys the* treasure of self-knowledge.

सव्वे पुराणपुरिसा एवं आवासयं य काऊण ।
अप्पमत्तपहुदिठाणं पडिवज्ज य केवली जादा ॥ १५७ ॥

सर्वे पुराणपुरुषा एवमावश्यकं च कृत्वा ।
अप्रमत्तप्रभृतिस्थानं प्रतिपद्य च केवलिनो जाताः ॥ १५७ ॥

157. All ancient great men, by having thus practised (Avashyaka-Independent Action) and passing through the spiritual stages of "Perfect vow" (Apramatta Virata), etc., have become Omniscients.

जाणदि पस्सदि सव्वं ववहारणएण केवली भगवम् ।
केवलणाणी जाणदि पस्सदि णियमेण अप्पाणं ॥ १५८ ॥

जानाति पश्यति सर्वं व्यवहारनयेन केवली भगवान् ।
केवलज्ञानी जानाति पश्यति नियमेन आत्मानम् ॥ १५८ ॥

158. It is, from the practical point of view only, that the Omniscient Lord, perceives and knows all; from the real stand-point, the Omniscient perceives and knows his own soul only.

Commentary.

In the Commentary under Chpter V, it has been explained that there are six essential daily duties, prescribed for a saint. They are called the "Shatávashyaka Karma" of a saint. In this treatise the Learned Author, has mainly dealt with these duties from the real point of view.

Vide Ch. V for Pratikamana.
,, Ch. VI for Pratyákhyána.
,, Ch. IX for Sámáyika.
,, Ch. VIII for Káyotsarga.

The word Ávashyaka, which included the six essential duties detailed in Chapters V, VI, VII, IX, X has in this Chapter been

used in its etymological sense. The word Ávashyaka has been derived from Avasha which means independent, thus the action of an independent saint is called an Ávashyaka karma, or independent action.

A really true and independent saint must refrain from all good and bad thought-activities. At the same time it is necessary for him not to engage himself in the flickering thought-activities concerning various attributes and modifications of all the six substances (Dravyas). He should devote his whole attention to the realisation of the pure nature of his Own Self. It is only in this condition of self-absorption, that a saint is said to perform Avashyaka Karma (Independent Action).

If a saint or a layman merely observes his respective duties and vows, without having self-absorption as his real aim, he falls far short of the standard and cannot be called the real follower of the path of the Conquerors. He is known as a Bahir-Átmá or External Soul, while a saint or a layman who believes in this Ávashyaka Karma of self-absorption and tries to work up to that, and does not restrict himself merely to the observance of external formalities, is called an Antar-Átmá, Internal Soul.

The seeker after truth should first scrutinise minutely and carefully the principles laid down in the Scriptures by the Conquerors, and being convinced of their truth, he should follow them calmly and peacefully, and should avoid all verbal wrangles or controversies with his own co-religionists as well as with those professing other faiths. Seekers after liberation should thus follow in the footsteps of their ancient great spiritual Leaders, who by practising Ávashyaka or independence have attained Nirvana.

CHAPTER XII.

PURE CONSCIOUSNESS (SHUDDHA UPAYOGA.)

जुगवं वट्टइ णाणं केवलणाणिस्स दंसणं च तहा ।
दिणयरपयासतापं जह वट्टइ तह मुणेयव्वम् ॥ १५६ ॥

युगपद् वर्तते ज्ञानं केवलज्ञानिनो दर्शनं च तथा ।
दिनकरप्रकाशतापौ यथा वर्तेते तथा ज्ञातव्यम् ॥ १५६ ॥

159. Just as light and heat exist simultaneously in the sun, so it should be known that conation (Darshana) and Knowledge(Jnána) exist simultaneously in an Omniscient soul.

णाणं परप्पयासं दिट्ठि अप्पप्पयासया चेव।
अप्पा सपरपयासो होदि त्ति हि मण्णसे जदि हि ॥ १६० ॥

ज्ञानं परप्रकाशं दृष्टिरात्मप्रकाशिका चैव।
आत्मा स्वपरप्रकाशो भवतीति हि मन्यसे यदि खलु ॥१६०॥

160. If any one argues that really knowledge illuminates other objects only, conation illuminates soul only, and the soul illuminates itself and other objects; (continued).

णाणं परप्पयासं तइया णाणेण दंसणं भिण्णम्।
ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥ १६१ ॥

ज्ञानं परप्रकाशं तदा ज्ञानेन दर्शनं भिन्नम्।
न च भवति परद्रव्यगतं दर्शनमिति वर्णितं तस्मात् ॥१६१॥

161. If knowledge illuminates others only, then it means that conation (which is said to know soul only) is different from knowledge; thus it is said that conation has no concern with other objects.

अप्पा परप्पयासो तइया अप्पेण दंसणं भिण्णं।
ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥ १६२ ॥

आत्मा परप्रकाशस्तदात्मना दर्शनं भिन्नम्।
न भवति परद्रव्यगतं दर्शनमिति वर्णितं तस्मात् ॥ १६२ ॥

162. (If) soul illuminates other (objects only), then conation would be separate from soul, because, it has been said, that conation has no concern with other objects.

णाणं परप्पयासं ववहारणयेण दंसणं तम्हा।
अप्पा परप्पयासो ववहारणयेण दंसणं तम्हा ॥ १६३ ॥

ज्ञानं परप्रकाशं व्यवहारनयेन दर्शनं तस्मात् ।
आत्मा परप्रकाशो व्यवहारनयेन दर्शनं तस्मात् ॥ १६३ ॥

163. From the practical point of view, (just as) knowledge illuminates other (objects), so does conation. From practical standpoint (just as) soul illuminates other objects, so does conation (also).

णाणं अप्पपयासं णिच्छयणयएण दंसणं तम्हा ।
अप्पा अप्पपयासो णिच्छयणयएण दंसणं तम्हा ॥ १६४ ॥
ज्ञानमात्मप्रकाशं निश्चयनयेन दर्शनं तस्मात् ।
आत्मा आत्मप्रकाशो निश्चयनयेन दर्शनं तस्मात् ॥ १६४ ॥

164. From the real point of view, (just as) knowledge illuminates the self (only), so does conation. From the real standpoint (just as) soul illuminates the self (only), so does conation (also).

अप्पसरूवं पेच्छदि लोयालोयं ण केवली भगवं ।
जइ कोइ भणइ एवं तस्स य किं दूसणं होइ ॥ १६५ ॥
आत्मस्वरूपं पश्यति लोकालोकौ न केवली भगवान् ।
यदि कोपि भणत्येवं तस्य च किं दूषणं भवति ॥ १६५ ॥

165. (From the real point of view), omniscient Lord realises the nature of the self only, but not the universe and the Non-universe. If one argues like that, what blame can be laid upon him?

मुत्तममुत्तं दव्वं चेयणमियरं सगं च सव्वं च ।
पच्छंतस्स दु णाणं पच्चक्खमणिंदियं होइ ॥ १६६ ॥
मूर्तममूर्तं द्रव्यं चेतनमितरत् स्वकं च सर्वं च ।
पश्यतस्तु ज्ञानं प्रत्यक्षमतीन्द्रियं भवति ॥ १६६ ॥

166. That knowledge, only, which knows material and immaterial, conscious and non-conscious, the self and all (other) substances, (is known) as direct and beyond the cognisance of the senses.

पुव्वुत्तसयलदव्वं णाणागुणपज्जएण संजुत्तम्।
जो ण य पेच्छइ सम्मं परोक्खदिट्ठी हवे तस्स ॥ १६७ ॥

पूर्वोक्तसकलद्रव्यं नानागुणपर्य्यायेण संयुक्तम्।
यो न च पश्यति सम्यक् परोक्षदृष्टिर्भवेत्तस्य ॥ १६७ ॥

167. He who does not conate all the aforesaid substances together with their various attributes and modifications simultaneously; (is said) to have indirect conation.

लोयालोयं जाणइ अप्पाणं णेव केवली भगवं।
जइ कोइ भणइ एवं तस्स य किल दूसणं होदि ॥ १६८ ॥

लोकालोकौ जानात्यात्मानं नैव केवली भगवान्।
यदि कोऽपि भणति एवं तस्य च किल दूषणं भवति ॥१६८॥

168. (From the practical point of view) an omniscient Lord knows the Universe and the Non-universe; but not the soul. If any one argues like that, what blame can be laid upon him?

णाणं जीवसरूवं तम्हा जाणेइ अप्पगं अप्पा।
अप्पाणं णवि जाणदि अप्पादो होदि विदिरित्तं ॥ १६९ ॥

ज्ञानं जीवस्वरूपं तस्माज्जानात्यात्मकं आत्मा।
आत्मानं नापि जानात्यात्मनो भवति व्यतिरिक्तम् ॥ १६९ ॥

169. Knowing is the innate nature of a soul; therefore a soul (always) knows the self. (If knowledge) does not know the soul; (then it means) that (knowledge) is separate from the soul.

अप्पाणं विणु णाणं णाणं विणु अप्पगो ण संदेहो।
तम्हा सपरपयासं णाणं तह दंसणं होदि ॥ १७० ॥

आत्मानं विद्धि ज्ञानं ज्ञानं विद्ध्यात्मको न संदेहः।
तस्मात्स्वपरप्रकाशं ज्ञानं तथा दर्शनं भवति ॥ १७० ॥

170. Knowledge can not exist without soul, nor can a soul be without knowledge; there can be no doubt in this. Therefore just as knowledge illuminates the self and other (objects), so does conation (also).

जाणंतो पस्संतो ईहापुव्वं ण होइ केवलिणो ।
केवलिणाणी तम्हा तेण दु सोऽबंधगो भणिदो ॥ १७१ ॥

जानन् पश्यन्नीहापूर्वं न भवति केवलिनः ।
केवलज्ञानी तस्मात् तेन तु सोऽबन्धको भणितः ॥ १७१ ॥

171. An omniscient does not know or conate by voluntary exertion it is, why he is all-knowing and has thus been said to be free from (fresh karmic) bondage.

परिणामपुव्ववयणं जीवस्स य बंधकारणं होई ।
परिणामरहियवयणं तम्हा णाणिस्स ण हि बंधो ॥ १७२ ॥

परिणामपूर्ववचनं जीवस्य च बंधकारणं भवति ।
परिणामरहितवचनं तस्माज्ज्ञानिनो न हि बंधः ॥ १७२ ॥

ईहापुव्वं वयणं जीवस्स य बंधकारणं होई ।
ईहारहियं वयणं तम्हा णाणिस्स ण हि बंधो १७३ जुम्मं ।

ईहापूर्ववचनं जीवस्य च बंधकारणं भवति ।
ईहारहितं वचनं तस्माज्ज्ञानिनो न हि बंधः ॥ १७३ ॥ युग्मं ।

172-73. Speech arising from thought-activity, is the cause of bondage in a mundane soul; while speech independent of thought-activity cannot cause any bondage in the all-knowing (soul).

Words uttered voluntarily do cause bondage in a mundane soul; while involuntary flow of speech does not cause any bondage in an all-knowing soul.

ठाणणिसेज्जविहारा ईहापुव्वं ण होइं केवलिणो ।
तम्हा ण होई बंधो साक्कट्ठं मोहणीयस्स ॥ १७४ ॥

स्थाननिषण्णविहारा ईहापूर्वं न भवन्ति केवलिनः ।
तस्मान्न भवति बंधः साक्षार्थं मोहनीयस्य ॥ १७४ ॥

174. An omniscient does not stand, sit and walk voluntarily therefore there is no (fresh karmic) bondage. (Bondage occurs only in that soul), which is, operated upon by the deluding karmas and is after some object of senses.

आउस्स खयेण पुणो णिण्णासो होइ सेसपयडीणं ।
पच्छा पावइ सिग्घं लोयग्गं समयमेत्तेण ॥ १७५ ॥

आयुषः क्षयेण पुनः निर्णाशो भवति शेषप्रकृतीनाम् ।
पश्चात्प्राप्नोति शीघ्रं लोकाग्रं समयमात्रेण ॥ १७५ ॥

175. No sooner the age karma terminates, than all the remaining karmas also are destroyed. Then immediately (the soul thus freed) goes to the topmost of the universe in one single instant only.

जाइजरमरणरहियं परमं कम्मट्ठवज्जियं सुद्धं ।
णाणाइचउसहावं अक्खयमविणासमच्छेयं ॥ १७६ ॥

जातिजरामरणरहितं परमं कर्माष्टवर्जितं शुद्धं ।
ज्ञानादिचतुःस्वभावं अक्षयमविनाशमच्छेद्यं ॥ १७६ ॥

176. (A perfect soul is really) free from birth, old age and death. (It is) pure, supreme and devoid of the eight karmas. It possesses the four-fold nature of being all-knowing etc., (*i.e.*, all conating, all blissful and all powerful), (and is) indivisible, indestructible and inexhaustible.

अव्वाबाहमणिंदियमणोवमं पुण्णपावणिम्मुक्कं ।
पुणरागमणविरहियं णिच्चं अचलं अणालंबं ॥ १७७ ॥

अव्याबाधमतीन्द्रियमनुपमं पुण्यपापनिर्मुक्तम् ।
पुनरागमनविरहितं नित्यमचलमनालंबम् ॥ १७७ ॥

177. (A perfect soul is really) free from obstructions, independent of the senses, unparallelled, liberated from meritorious and demeritorious karmas. (Again it is) free from rebirths and is eternal, non-transient and independent.

णवि दुःक्खं णवि सुक्खं णवि पीडा णेवविज्जदे बाहा ।
णवि मरणं णवि जणणं तत्थेव य होई णिव्वाणं ॥ १७८ ॥

न च दुःखं न च सौख्यं न च पीडा नैव विद्यते बाधा ।
न च मरणं न च जननं तत्रैव च भवति निर्वाणम् ॥ १७८ ॥

178. Where there is neither pain, nor pleasure, nor annoyance, nor any obstruction, nor death nor birtn, there only is Nirváṇa (Liberation).

णेव इंदिय उवसग्गा णेव मोहो विम्हियो ण णिद्दाय ।
ण य तिण्हा णेव छुहा तत्थेव हवदि णिव्वाणं ॥ १७९ ॥

नापि इन्द्रियाः उपसर्गाः नापि मोहो विस्मयो न निद्रा च ।
न च तृष्णा नैव क्षुधा तत्रैव भवति निर्वाणं ॥ १७९ ॥

179. Where there are neither senses, nor is there any calamity, nor delusion, nor astonishment, nor sleep, nor desire, nor hunger; there only is Nirváṇa.

णवि कम्मं णोकम्मं णवि चिंता णेव अट्टरुद्दाणि ।
णवि धम्मसुक्कझाणे तत्थेव य होइ णिव्वाणं ॥ १८० ॥

नापि कर्म्म नोकर्म्म नापि चिन्ता नैवार्तरौद्रे ।
नापि धर्म्मशुक्लध्याने तत्रैव च भवति निर्वाणं ॥ १८० ॥

180. Where there are neither any karmas, nor quasi-karmas, nor is there any anxiety, nor painful or wicked concentration, nor righteous or pure concentration, there only is Nirváṇa.

विज्जदि केवलणाणं केवलसोक्खं च केवलं विरियं ।
केवलदिट्ठि अमुत्तं अत्थित्तं सप्पदेसत्तं ॥ १८१ ॥

विद्यते केवलज्ञानं केवलसौख्यं च केवलं वीर्यम् ।
केवलदृष्टिरमूर्तत्वमस्तित्वं सप्रदेशत्वम् ॥ १८१ ॥

181. (In the state of Nirváṉa) are found Perfect Knowledge, Perfect Bliss, Perfect Power, Perfect Perception, immateriality, Isness, (Astitva), spatialty (Pradeshatva) and formlessness (Amúrtatva).

णिव्वाणमेव सिद्धा सिद्धा णिव्वाणमिदि समुद्दिट्ठा ।
कम्मविमुक्को अप्पा गच्छइ लोयग्गपज्जंतं ॥ १८२ ॥

निर्वाणमेव सिद्धा सिद्धा निर्वाणमिति समुद्दिष्टाः ।
कर्मविमुक्त आत्मा गच्छति लोकाग्रपर्यन्तम् ॥ १८२ ॥

182. Nirváṉa means the Siddha (the Liberated), and the Siddha means Nirváṉa ; such has been said (by the Conquerors). A soul, liberated from karmas, goes up to the topmost of the Universe.

जीवाण पुग्गलाणं गमणं जाणेहि जाव धम्मत्थी ।
धम्मत्थिकायभावे तत्तो परदो ण गच्छंति ॥ १८३ ॥

जीवानां पुद्गलानां गमनं जानीहि यावद्धर्मास्तिकः ।
धर्मास्तिकायाभावे तस्मात्परतो न गच्छन्ति ॥ १८३ ॥

183. Movements of souls and matter should be known as co-extensive with the medium of motion (Dharmástikáya). They can not go further, because there is no medium of motion.

णियमं णियमस्स फलं णिद्दिट्ठं पवयणस्स भत्तीए ।
पुव्वावरविरोधो जदि अवणीय पूरयंतु समयण्हा ॥ १८४ ॥

नियमो नियमस्य फलं निर्दिष्टं प्रवचनस्य भक्त्या ।
पूर्वापरविरोधो यद्यपनीय पूरयंतु समयज्ञाः ॥ १८४ ॥

184. Niyama (the path of Liberation) and the fruit of that Niyama (*i.e.*, supreme Liberation) have been described

(by me), on being prompted by Devotion for Scriptures, (Pravachana Bhakti). If there are any inconsistencies (in the description), the scholars should remove them and make (this treatise) complete.

ईसाभावेण पुणो केइ णिंदंति सुंदरं मग्गं ।
तेसिं वयणं सोच्चा अभत्तिं मा कुणह जिणमग्गे ॥ १८५ ॥

ईर्षाभावेन पुनः केचिन् निन्दन्ति सुन्दरं मार्गम् ।
तेषां वचनं श्रुत्वा अभक्तिं मा कुरुध्वं जिनमार्गे ॥ १८५ ॥

185. If any (persons) find fault with this lovely path (of liberation), simply through malice, then (O disciple) on hearing their words, do not be lacking in devotion to the path of the Conquerors.

णियभावणाणिमित्तं मए कदं णियमसारणामसुदं ।
बुद्धा जिणोवदेसं पुव्वावरदोसणिम्मुक्कं ॥ १८६ ॥

निजभावनानिमित्तं मया कृतं नियमसारनामश्रुतम् ।
बुद्धा जिनोपदेशं पूर्वापरदोषनिर्मुक्तम् ॥ १८६ ॥

186. Having understood the teaching of the Conquerors which are free from inconsistencies, I have composed this treatise styled as "Niyamsára," with the main object of a self-meditation.

Commentary.

A perfect-liberated soul is absolutely free from all sorts of impurties and it shines forth in its true nature, even when a soul is in the position of an Arhat, though it is still in bondage with the four non-destructive (Aghâtiya) karmas; but it is free from all the four destructive karmas, which obscured its real attributes. As long as the non-destructive karmas are not exhausted, the soul of the Lord Arhat remains in a highly refined physical body (Parama-audârika sharira). The Omniscient Lords, being possessed of vibratory activities, move about and preach Truth to the world.

Both the Siddhas and the Arhats are possessed of pure conscious attentiveness (Shuddha Upyoga), which includes both perfect cons-

tion and perfect knowledge. On account of the total destruction of the knowledge-obscuring and conation-obscuring karmas; both knowledge and conation exist and work simultaneously, just as light and heat exist in the sun and work simultaneously. In the case of souls, who have not attained omniscience, conation precedes knowledge; both do not work simultaneously. Natural knowledge and natural conation, as described in Gathas 11 and 13 respectively, are the innate attributes of a soul; in other words they are the perfect knowledge and perfect conation, as found existing and working simultaneously in the omniscients.

In the pure and perfect conation and knowledge of the omniscients, all knowable objects are reflected, without any effort, whatsoever, on the part of the omniscient souls. Thus when it is said, that from the real point of view, the omniscient soul knows the self only, it means that the soul knows the self together with the reflection of all the objects in the Universe and Non-universe simultaneously. It is only a mode of expression to say, that from the real stand-point, the omniscients know the self alone. As practical point of view deals with a substance, having regard to its relation with other substances; wherefore it is also quite true to say that from the practical point of view, the omniscients know all. It is merely another mode of expression. All includes the self as well. Thus from whatever point of view, we consider, we arrive at the conclusion that an omniscient soul knows the self and all other substances simultaneously.

Soul is a substance, and knowledge and conation are its two innate attributes. Substance is nothing else but another name given to the sum total of its attributes and modifications. A substance cannot function independently; whatever is done by it, is done solely by virtue of its attributes and modifications.

When one says that soul conates and knows the self and all other substances, it has to be admitted that perfect conation and perfect knowledge also conate and know the self and all other substances at the same time.

Every luminous substance illuminates both itself and all other objects within its range. Conation and knowledge illuminate both themselves and all other objects.

If knowledge be assumed as not knowing the soul, then it will never be possible for any one to know the soul and it will be sheer nonsense to talk of soul, self-knowledge, self-realisation and self-

concentration. In other words, path to liberation and liberation itself will become quite meaningless.

In Gatha 171, it has been laid down that neither knowledge can exist without soul nor can there be a soul without knowledge. It is so; because knowledge being the attribute of the soul, it can never exist independently. If it is said that knowledge does not know the self, then it means that it is quite separate from soul, which it is not. Therefore knowledge knows both the soul as well as all other objects.

It is a well known principle of Jainism that delusion, attachment and aversion, etc., are the main causes of karmic bondage with the soul. The Omniscient Lord having already destroyed the deluding karma (Mohaniya), it is entirely impossible that any impure thought-activity such as desire, etc., should arise in Him. Owing to the destruction of the knowledge-and-conation-obscuring karma, and attainment of perfect knowledge and conation, every knowable object is automatically revealed to Him, and nothing remains which he may desire to know. The action of a vibratory omniscient, (Sayoga Kevali), in moving about, and preaching Truth, etc., are not volitional; they are due to the operation of the remaining four non-destructive karmas. They are in a way like the reflex actions of the nervous system.

When the Lord Arhat, on the termination of His age karma destroys all the remaining karmas, he is absolutely liberated from all the material bodies, fine or gross. He is pure, perfect independent, free from rebirth, all blissful, has accomplished all that was to be accomplished, and as such, ascends directly upwards by force of nature and there abides at the summit of the Universe. He is then called a Siddha (a perfect liberated soul). This condition of a Siddha is known as Nirváṇa. The word Nirváṇa according to the Jaina doctrine means extinguishment of all foreign thought-activities, desire, attachment, aversion, etc., and the attainment of the soul's own pure individuality together with all its pure and natural attributes and modifications.